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A TREATISE
ON THE RELATIONS OF
THE CHURCH,
ROME AND DISSENT,

BEING AMICABLY DISCUSSED BY THE

REV'D. W. HERBERT SMYTHE ;

INCUMBENT OF CHRIST CHURCH,

TAMWORTH.

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ADMINISTRATIVE

TO

THE CONGREGATION

OF CHRIST CHURCH

TAMWORTH,

THIS BOOK, ORIGINALLY WRITTEN AND DELIVERED

IN A COURSE OF LECTURES

FOR THEIR INSTRUCTION, AND NOW PUBLISHED

AT THEIR REQUEST,

IS INSCRIBED BY THEIR AFFECTIONATE

Pastor,

It is for the purpose of explaining the
the various things which have been
the Church of England that our Church is
an integral branch of the Church of England
great church cause and consequently
upon which no compromise Catholic
satisfying progress a number of the
theological points of the Church of England
that in which we are concerned
Anglican Church is a part of the
the Church of England is a part of the
the Church of England

INTRODUCTION.

THE current notions of popular religion are ominous of evil to our ancient Apostolic Church. This fact drew my attention some years ago to the necessity of instructing our youth in the history, the facts, the principles and the working of our Church.

There are certain favorite and popular fallacies which are stereotyped upon the public mind, and to a considerable extent upon the thinking habits of churchmen themselves :— i. e., that the Church of England is an off-shoot of the Church of Rome ; that she originated at the great Reformation, and is the creature of Henry the VIII ; and that consequently, she is simply a sect among sects, being only one of the so called "*all denominations*"; thus despoiling her of her Apostolic origin, her Catholic character, her true succession, and her continued identity and authority. It is also a prevailing error, that it is a matter of indifference to what denomination a man belongs, provided he is a good christian.

It is for the purpose of exploding these fallacies and for the arming young Churchmen against these prevailing errors ; to demonstrate that our Church is and ever has been an integral branch of the Church Catholic ; that she is the purest church extant and consequently the best platform upon which to concentrate Catholic unity ; that I have carefully prepared a course of ten Lectures on historic and biographic periods of the *United Church of England and Ireland*, in which are demonstrated, in a kindly spirit, the Apostolic origin, identity, continuity, and indefectibility of this branch of the Church Catholic from the beginning to the present day.

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CHAPTER I.

THE PRIMITIVE PERIOD OF THE BRITISH CHURCH.

The ancient British Church—planted by the apostles—more ancient than the Church of Rome—her divine hierarchy—independent—in communion with the Catholic Church—purity of doctrine—early martyrs—ancient Irish Church—not of Romish origin—St. Patrick never a Romanist.

HE British church is an integral branch of the church catholic. Its history, full of life and power of the truth, which has descended from apostolic times, is fraught with instruction and replete with wisdom and experience, especially to the devout Christian student. It is not a dry detail of mere facts and figures. It abounds with graphic pictures of beauty and sublimity, interspersed with every variety and vicissitude of light and shade. It is rich in resources and abundant in material, well schooled with philosophy, animated with saintly piety, chastened with virtue, with here and there a vein of political life, and profusely munificent in biographical love. Its facts are curious, instructive and edifying. They are drawn from the sayings of the good, and the maxims of the wise; from the traditions of the ancients; from the stories of old and curious chroniclers; from the tombs and monuments of martyrs; from the decisions of councils; and many a rich gem is thrown upon the surface from the chronicles of private and domestic life, and from clerical biography.

To the youth of our Church I earnestly commend the diligent study of her history; it is more enchanting than romance, more charming than novels, and more refreshing than poetry. It is of the highest importance to be familiar

with it; especially in these times when we are so frequently compelled, by a sense of duty, by a love of truth, and by Christian consistency, to defend the Church against her rude assailants. How defenceless and blank we feel when our citadel, though a strong one, is assailed by the foe, if we are found without our weapons, or that we are either driven to the necessity of manufacturing our weapons when we should be using them, or forced to an ignoble surrender. There are three weapons of defence within the reach of every youthful churchman, and the combined effect of the whole will render him, not only secure against the assaults of his enemies, but also intelligent in his duty, and conservative in his principles; these are the Bible, the Prayer Book, and the history of the Church.

That we may understand things fully let us begin at the beginning and examine the records of our Lord's laying the first foundation stone of the Church. This foundation was laid in Zion, by the Divine Father; the foundation itself was Christ, the Rock of Ages; upon this same foundation he built his Church, and at the same time gave the assurance "*the gates of hell should not prevail against it.*" This Church is his body, of which he is the Head. It is a visible and positive institution, founded upon a great moral principle, that is to endure to the end of time. In this Church he appointed a ministry, which he endued with the plenitude of apostolic grace, as a divine deposit to be kept sacred against all intrusion, and carefully to be handed down to their successors in office as to a body corporate, for a body corporate is immortal, through all time, to the exclusion of all "false apostles." He gave them the power of the keys to admit and to repel, for government and discipline; he delivered to them the faith once for all, and for all the saints; he made them its keepers, even long before the gospel was written; he chose them as his witnesses to all nations; he appointed them its sole propagators, giving

them his great commission to go into all the world and preach the gospel to every creature.

Vested with this authority in the discharge of this divine commission, it is believed that some of the Apostles at an early date found their way to the Islands of the West, since known as the British Isles, and among these was St. Paul. This is fairly inferred from one passage of his writings, in which he made this promise to the Christians at Rome. And the allusion being incidental and undesigned is of the greater force. He told them thus. "*Whensoever I shall make my journey into Spain I will come unto you.*" Again, he repeats "*I will come by you into Spain.*" Now let it be noticed that in going from Rome into Spain the Apostle would strike the great Roman military roads which ran through Gaul to Britain, and as it is historically certain he came to Gaul, where he afterwards sent Crescens, it is in the highest degree probable that he then visited Britain. This assertion is strengthened by the fact that there is no account of St. Paul's whereabouts for a considerable time—some say for five years—or for a period sufficiently long to allow of a rapid visit to Britain and to return to his usual field of labor.

In addition to this we have the testimony of St. Clement, whom St. Paul calls his "companion" and "fellow-laborer," and who says in his epistle, * "Paul having taught the whole world righteousness, and for that end travelled even to the utmost bounds of the West." Now "the utmost bounds of the West" were the British Isles.

The learned Archbishop Parker, Bishop Godwin, Mr. Camden, and many others, and among them the late Bishop Burgess, all of whom carefully examined this subject, were fully convinced that St. Paul, after he was liberated from imprisonment at Rome, preached the gospel in Britain, where some say he continued five years, at the request of Claudia, a noble British woman.

* Clem. 1 Cor. 3:13.

Baronius and Usher, no mean authorities, tell us that St. Peter came to Britain in the twelfth year of Nero, and stayed a long time preaching the word of eternal life. *

Gildas, our earliest historical writer, intimates that Christianity was introduced into Britain before the defeat of Boadicea, which took place A. D. 61. † Justin Martyr asserts, A. D. 167, "that Christianity was known in every country." Ireneus, Bishop of Lyons, says, A. D. 167: "that the Celts had at that time been converted." Tertullian, writing about A. D. 200, says "that parts of Britain, inaccessible to the Roman arms, were subdued by Christ."

The venerable Bede, the first British ecclesiastical historian of note, says that Lucius, a British king, A. D. 180, sent an embassy to Rome to Bishop Elutherius, praying him to send him teachers of Christianity; and in reply he sent Fugacius and Damianes, who baptized Lucius and many of his subjects. While many doubt the credibility of this statement, Lingard, a Romish historian, receives it as true. This king Lucius is said to have been the third in descent from Caractacus, and to have built St. Peter's Church on Cornhill in London.

There is also reasonable ground to believe that some Jewish merchants, devout men, who were among the three hundred converts in the day of Pentecost, having gone up to Jerusalem, returned to Britain with some elementary knowledge of the gospel, which, with the zeal peculiar to young converts, they made known to our idolatrous ancestors. For Jewish, Phenician, and other oriental merchants had traded with the Britons on the coast of Cornwall, and other parts of the Island, for many ages.

There are also reliable traditions that some of the imperial soldiers who had served under the great Cæsars in Palestine, and who had witnessed the tragic scenes of the crucifixion, detailed those scenes to their British captives while

* See Nelson's F. and F., p. 114.

† See Gildas's works, p. 302.

lying around their camp-fires at night, when called to serve in our island home, which was then subject to the Roman yoke.

From other sources we learn that Joseph of Arimathea and Simon Zelotes came to the island and preached the gospel there, being sent by Philip and James, the Apostles; that they founded Glastonbury Abbey, a Church and a Christian school; that they were in the island is confirmed not only by divers histories, but also by ancient monuments and coins.

Now putting all these points of evidence together, the conclusion is inevitable that the gospel was introduced into Britain at a very early period after the crucifixion, probably as early as the year A. D. 33 or 34. That our Church was established by the Apostles themselves, and their immediate successors, is confirmed by Eusebius, the first regular Ecclesiastical historian, who says: "That the Apostles not only preached the gospel to the nations on the continent, but passed over the ocean and visited the British Islands." Theodore asserts the same: "That our fishermen not only taught the faith of the crucified One to the Romans, but also to the Britons." Hence it may be fairly concluded that our Church had an Apostle for its originator and founder. It was, in fact, oriento-apostolic in its foundation, and therefore could not have been founded by papal Rome, as many misinformed persons so positively assert nowadays, who seem to have a morbid interest in attempting to destroy the prestige of the Apostolic foundation of the British Church.

The evidence of the very early establishment of the English Church is cumulative, abundant and varied in detail. It is traditional, historical and monumental, and although derived from sources so different, it is wonderfully coherent. Let us look at some of these testimonies:

There is standing till this day, in the city of Canterbury,

St. Martin's Church, said to have been founded in the second or third century. We give the following account of this ancient house of prayer from a history of Canterbury, by Edward Hasted, F. R. S. *

"St. Martin's Church is situated in the eastern extremity of the suburb of its own name, standing on the side of a hill, a little distance from the high road leading to Deal and Sandwich, and within the city's liberty. This church indeed seems very ancient, being built, the chancel especially, which appears to be of the workmanship of the time mostly of Roman or British bricks; the noted reliques and tokens of old age, in any kind of building, whether sacred or profane. It consists at present of a nave or body and a chancel, having a square tower at the west end of it, in which hang three bells. The chancel appears to have been the whole of the original building or oratory, and was probably built about the year A. D. 200, that is, about the middle space of the time when the Christians lived on this island free from persecutions. The walls of this chancel are built almost wholly of British or Roman bricks, laid and placed in regular strata, in like manner as is observed in other buildings of the Romans in this island, of which those in Dover Castle are an instance. This church, so much celebrated for the great antiquity of it, is supposed by some to have been the resort of St. Augustine and his fellow laborers on their arrival, and by the license of King Ethelbert, granted to them in favor of Queen Bertha his wife, who had this church (which was already built) long before, as Bede says, "by those believing", and dedicated to St. Martin, allotted as the place of her public devotions. However this may be, it is in general admitted that this church having been in early times a *Christian* oratory, made use of by believing Roman colonists, was repaired and re-constructed by Luidhart, Bishop of Soisson, who accompanied Queen Bertha

* 1799, pp. 102, 103.

from France when she married King Ethelbert, and by him dedicated to St. Martin."

The early British Church was not only adorned by antique memorials of this nature but was also honored with a noble band of Christian martyrs at a very early date, as is recorded by Gildas and Bede. Of these martyrs, one is of world wide renown, for the purity and firmness of his faith and the heroism of his suffering. This was St. Alban of whom we shall give a short account. "This Alban," says Bede, "being yet a pagan, at the time when the cruelties of the wicked princes were raging against the Christians, gave entertainment in his house to a certain clergyman, flying from his persecutors. This man he observed to be engaged in continual prayer and watching day and night; when on a sudden the Divine grace shining on him, he began to imitate the example of faith and piety which was set before him, and being gradually instructed by his wholesome admonitions, he cast off the darkness of idolatry and became a Christian in all sincerity of heart. The aforesaid clergyman, having been some days entertained by him, it came to the ears of the wicked prince, that this holy confessor of Christ, whose time of martyrdom had not yet come, was concealed at St. Alban's house. Whereupon he sent some soldiers to make a strict search for him. When they came to the martyr's house, St. Alban immediately presented himself to the soldiers, instead of his guest and master, in the habit of a long coat which he wore, and was led bound before the judge.

"It happened that the judge, at the time when St. Alban was carried before him, was standing at the altar, and offering sacrifice to devils. When he saw Alban, being much enraged that he should thus, of his own accord, put himself into the hands of the soldiers, and incur such danger in behalf of his guest, he commanded him to be dragged up to the images of the devils before which he stood, saying

‘Because you have chosen to conceal a rebellious and sacrilegious person, rather than deliver him up to the soldiers, that his contempt of the gods might meet with the penalty due to such blasphemy, you shall undergo all the punishment due to him if you abandon the worship of our religion.’ But St. Alban, who had voluntarily declared himself a Christian to the persecutors of the faith, was not at all daunted at the prince’s threats; but putting on the armour of spiritual warfare, publicly declared that he would not obey the command. Then said the judge:—

‘Of what family or race are you?’

‘What does that concern you,’ answered Alban, ‘of what stock I am? If you desire to know the truth of my religion, I am now a Christian and bound by Christian duties.’

‘I ask your name,’ said the judge, ‘tell me it immediately?’

‘I am called Alban by my parents,’ replied he, ‘and I worship and adore the true and living God, who created all things.’

Then the judge inflamed with anger said: ‘if you will enjoy the happiness of eternal life, do not delay to offer sacrifice to the great gods.’

Alban rejoined: ‘These sacrifices, which by you are offered to devils, neither can avail the subjects, nor answer the wishes or desires of those that offer up their supplications to them. On the contrary, whosoever will offer sacrifice to these images will receive the everlasting pains of hell for his reward.’

“The judge, hearing these words, and being much incensed, ordered this holy martyr of God to be scourged by the executioners, believing he might by stripes shake the constancy of heart, on which he could not prevail by words. He being most cruelly tortured, bore the same patiently, or rather joyfully, for the Lord’s sake. When the judge perceived he was not to be overcome by tortures, or

withdrawn from the Christian religion, he ordered him to be put to death." Thus early was the foundation of our Church stained with blood, a Church, as it were, fore-doomed to be a Church of martyrs. This took place A. D. 305, 22nd day of June, near the town of St. Albans in Herts, where afterwards, in peaceable times, a church of wonderful workmanship, and suitable to the memory of this martyr, was erected.

"At the same time", continues Bede, "suffered Aaron and Julius, citizens of Chester, and many more of both sexes, in several places, who, when they had endured sundry torments, and their limbs had been torn after an unheard of manner, yielded their souls to enjoy in the heavenly city a reward for the sufferings which they had passed through."

How wonderful then are the counsels and ways of God. As though he foresaw that some in future ages would arise and deny the apostolic foundation of our Church, or that they would dispute her claim to so divine and exalted an origin, or that they would repudiate her authority and continued identity; he in his wisdom and foresight put upon her pure garments the seal of blood, that she might be known among the faithful as an integral branch of that Church which "*was from the beginning*", and against which "*the gates of hell should not prevail.*"

It will be a matter of inexpressible satisfaction to all interested in this subject to know that the British Church is not only so ancient and apostolic in her foundation, but that from early times she had a complete staff of clergy and an organized *Heirarchy*, wholly independent of Rome and all other foreign influence of every kind, except that of intercommunion with all the four great branches of the Church Catholic. The British Church had its own metropolitan, or Patriarch, or Archbishop, who was the Bishop of St. David's. One of the Canon's of the Council of Nice affirms that "the British Church was *autokephalos*, being subject to no for-

eign Bishop ; but only to her own Metropolitan." It is a matter of historic record that there were more Bishops in the ancient British Church than there are at the present time*! And let it be noted that this was at a period of some centuries before we have the least trace of Romish inference.

So complete and well developed was her organization that she was able to send delegates to Synods in foreign countries. As it is a matter of record that British Bishops were present at the earliest councils of the Church, viz., at the Council of Arles in France, which was called by Constantine the Great, against the schismatical heresy of the Donatists, A. D. 314. Three Bishops from Britain were at that Council, the Bishop of York, the Bishop of London, and the Bishop of Lincoln. There were also a Presbyter and Arminius, a Deacon ; and from these facts it is clear that there were then in England the three Orders of *Bishops, Priests* and *Deacons*. British Bishops were also present at the Council of Nice in Bithynia, A. D. 325, which was held for the suppression of Arianism, as we learn from Eusebius, St. Athanasius, and Hilary of Poitiers. Long before this time the British Church was well known as taking a notable rank amongst the Churches of Europe. British Bishops were also present at the Council of Sardica, A. D. 347 ; and at the Council of Arminium, A. D. 360, at which said Council only three of the British Bishops consented to receive the expenses allowed them by the Emperor, which is a grateful proof of their numbers, their strength, their wealth, and their independence. †

Another proof of the *independence* and power of discipline in the British Church is evinced by their orderly and vigorous manner of dealing with the Pelagian heresy. Pelagius, whose surname was Morgan, was a native of Wales, who having visited Italy, Africa and Palestine, and being

* Theoph. Anglicans.

† Sketches of Ch. Hist. by Royce.

of a warm and imaginative temperament began to preach a strange doctrine. Desirous of making head against the moral indifference into which most of the Christians in those countries had fallen, and which appeared to be in strong contrast with British zeal and strictness of life, he denied the received doctrine of original sin, extolled free-will, and maintained that if a man made use of all the powers of his nature he would attain to perfection. It is not found that he taught these doctrines, however, in his own country; but from the continent, where he disseminated them, they soon reached Britain. The British Church not only refused to receive his "perverse doctrine", but they denounced him for teaching men "to blaspheme the grace of Christ." Pelagius was assisted by Julius of Campania, whose revenge was aroused by the loss of his Bishopric, of which he had been just deprived. St. Augustine and other orthodox fathers wrote against them, quoting many thousand Catholic authorities against them, yet they would not renounce their madness; but on the contrary their folly was rather increased by contradiction, and they refused to embrace the truth. The temper and violence of Pelagius is thus beautifully described by Prosper the rhetorician, in the following philippic:—

"A scribbler vile, inflamed with bellish spite,
Against the great Augustine dared to write;
Presumptuous serpent! from what midnight den
Durst thou to crawl on earth to look at men?
Sure thou wast fed on Britain's sea-girl's plaine,
Or in thy breast Vesuvian sulphur reigns." *

The Britons, however, do not appear to have received the severe and strict doctrine of divine grace as taught by St. Augustine; they believed indeed that man has need of that inward renewal which can alone be effected by divine power; but like the Asiatic Church, from which they sprung, they seem to have conceded nothing to our natural strength in the work of individual conversion. These two points of the Catholic faith, viz., depravity and grace, Pelagius as-

* Bede's Eccl. Hist.

sailed. Whereupon the native Bishops called at St. Albans (Verulam) the first British Council, (A. D. 429), and being strangers to the subtleties of theological controversy, they invited to their aid, a thing very usual, Germanus and Lupus, two Gaulish Bishops. A public conference was held before a great concourse of people, at which those whom Pelagius had perverted turned into the way of truth. "Thus the faith in those parts continued long after pure and untainted." *

About three years after the suppression of Pelagianism, that famous place of education, the monastery of Bangor, near Malpas and Wexham, on the river Dee, was established. The remains of this famous college were visible after the lapse of a thousand years, that is, until a short time before the Reformation. This was established through the wise counsels of Germanus, who attended the conference of Verulam, with a view to educate the British clergy, and thus prepare them to meet and overcome any new heresies that might arise in their Church. The memory of this good and great man, and of the benefits resulting from his pious efforts to the British Church, is preserved in the name of St. Germain's (Llanarmon), in Denbighshire, and the town named after him in Cornwall, which was afterwards for a short time under the Saxons made a Bishop's see.

Germanus also brought to Britain the Gallic *liturgy*, said to have been compiled under Apostolic supervision. Not that the Britons were destitute of a liturgy, or even of Christian literature, for we have a work extant which was written by Fastidius, Bishop of London, A. D. 420. It is a treatise on Christian life, of a practical nature, addressed to a devout widow named Fatalis. In this book he exhorts all Christians to imitate the temper and actions of the Saviour, and he shows that to live an upright and pious life was the surest way to obtain mercy from God.

* Bede's Eccl. Hist.

As the history of Ireland is so interwoven with British history through so many ages, it is important for me to state what is known of the means by which Christianity was introduced into that beautiful Island, and which rendered it so famous in the esteem of foreign Churches as to win from them the euphonious epithet the "Isle of Saints."

The Romanists, it is well known, claim the merit of being first and, for a long time, the sole agents of preaching the gospel in Ireland; but with what amount of truth let us see. I have consulted a great many Roman Catholic authors who have written on this subject; but most of them are so lacking in authority, so contradictory in matters of fact, so credulous in the sources of their information, as to render their whole account extremely unreliable, and that the proof still lies upon them of their peculiar claim, and much more so of their sole claim to the titular Saint, Patrick. That St. Patrick was ever a *Romanist* none of them has ever adduced satisfactory evidence; and in the absence of this evidence, I feel justified in denying it.

All we know of certainty is that St. Patrick and Palladius were the first successful missionaries and founders of the Irish Church. From him it is, as ordained by the Gallic Bishops St. Martins and Germanus, that the present reformed clergy, and they only have their succession, and through him from the Apostles themselves. That by a regular series of consecrations and ordinations the succession was kept up until the reign of Queen Elizabeth, our opponents, the Irish Papists, will allow. The question, therefore, is whether the succession was at that time lost. The burden of proof rests with our opponents, and we defy them to prove that such was the case.*

"On the picturesque banks of the Clyde, not far from Glasgow, in the village of Bonavern, now Kilpatrick, a little boy of tender heart, lively temperament, and indefatigable

* See Appendix at the end of this Chap.

activity, passed the earlier days of his life. He was born about the year 372, A. D., of a British family and was baptized by the name of Succat. His father, Calpurnius, Deacon of the parish of Bonavern, a simple-hearted, pious man ; and his mother Conchessa, sister to the celebrated Martin of Tours, and a woman superior to the majority of her sex, had endeavored to instil into his heart the doctrines of Christianity, although Succat did not yet fully understand them. He was fond of pleasure and delighted to be the leader of his youthful companions. In the midst of his frivolities he committed a serious fault.

"Some few years later, his parents having quitted Scotland and settled in Bretagne, a terrible calamity befel them. One day when Succat was playing near the sea shore with two of his sisters, some Irish pirates, commanded by O'Neal, carried them all three off to their boats, and sold them in Ireland to the petty chieftain of some highland clan. Succat was sent into the fields to feed swine. It was while alone in these solitary pastures, without priest and without temple, that the young slave called to mind the Divine lessons that his pious mother had so often taught him. The fault which he had committed pressed heavily upon his soul night and day : he groaned in heart and wept. He turned repenting towards that meek Saviour of whom Conchessa had so often spoken ; he fell on his knees in that heathen land, and imagined he felt the arms of a father uplifting the prodigal son. Succat felt in his soul the renewing grace of God, an agent so spiritual and so internal that he knew not ' whence it cometh or whither it goeth.' The gospel was written with the finger of God upon the tablet of his heart. 'I was sixteen years old', said he, 'and knew not the true God ; but in that strange land the Lord opened my unbelieving eyes, and, although late, I called my sins to mind, and was turned with my whole heart to the Lord my God, who regarded my low estate, had pity on my youth

and ignorance, and consoled me as a father consoles his children.'

Such words as these from the lips of a swineherd, in the green pastures of Ireland, set clearly before us the Christianity which in the fourth and fifth centuries converted many souls in the British Isles. In after years Rome established in that Island the dominion of priestal salvation; but the primitive religion of these celebrated islands was that living Christianity whose substance is the truth of Jesus Christ, and whose power is the grace of the Holy Ghost. The herdsman from the banks of the Clyde was then undergoing those struggles of mind which so many Christians in those countries have subsequently undergone. 'The love of God increased in me more', said he, 'with faith and the fear of his name. The Spirit urged me to such a degree that I poured forth as many as a hundred prayers in a day. and during the night, in the forests and on the mountains where I kept my flock, the rain and frost and sufferings which I endured excited me to seek after God. At that time I felt not the indifference which I now feel: the Spirit fermented in my heart.' Pure gospel faith even then existed in the British Islands, in the person of this slave, and many other Christians, born like him from on high.

"Twice a captive, and twice rescued, Succat, after returning to his family, felt an irresistible impulse in his soul. It was his duty to carry the gospel to those Irish pagans among whom he had found Jesus Christ. His parents and friends endeavored in vain to detain him; the same ardent desire pursued him in his dreams. During the silent watches of the night he fancied he heard voices calling to him from the dark forests of Erin: 'Come, holy child, and walk once more among us.' He awoke in tears, his breast filled with the keenest emotion. He tore himself from the arms of his parents, he rushed forth—not as heretofore with playfellows, when he would climb the summit of some lofty hill

—but with a heart full of love to Christ. He departed : ' it was not done of my own strength ', said he, ' it was God who overcame all.'

"Succat, afterwards known as St. Patrick, and to which name, as to that of St. Peter and other servants of God, many superstitions have been attached, returned to Ireland, as Joycelin, a historian of the twelfth century, asserts, without returning to Rome. Ever active, prompt and ingenious, he collected the pagan tribes in the fields by the beat of the drum, and then narrated to them the history of the Son of God. Ere long his simple recitals exercised a divine power over their rude hearts, and many souls were converted by the preaching of the word of God. The son of a chieftain, whom Patrick calls Benignus, learned from him to proclaim the gospel, and was appointed his successor. The Court bard, Dubrach McValubair, no longer sang druidical hymns ; but canticals addressed to Jesus Christ. Patrick was not entirely free from the errors of his times, and perhaps he was a believer in pious miracles ; but generally speaking we meet with nothing but the gospel in the earlier days of the British Church. The time no doubt will come when Ireland will again feel the power of the pure gospel which once converted it by the ministrations of a Scotchman." *

A little before the time of which we are writing St. Ninian preached the gospel to Southern Scotland. He was a native of North Wales ; a member of the British Church. After making himself thoroughly acquainted with the rites and customs of the Church, simply as a visitor, he converted the Southern Picts, and about the year 420 he became Bishop of Whithorn, or Candida, in Galloway, where he built a church of freestone and settled a regular ecclesiastical government. †

It is not a little singular that while the South of Scotland was converted by Ninian, a clergyman from Wales,

* D'Aubigne's Hist. of Ref., vol. V.

† Bate's College Lect., p. 173.

that about one hundred years afterwards the North of Scotland should be converted by one who sprung from the labours of St. Patrick in Ireland; this was St. Columba, who was born in Ireland about 532, and after converting that nation, Bridius its king gave him the Island of Iona or Icolmkill, "the Island of Columba's cell", where he founded a monastery and trained young men for the ministry, whom they afterwards sent under the auspices of the British Church as missionaries to evangelize the low countries, Gaul, Switzerland, Germany, and even Italy, and who were recognized as missionary Bishops from Britain.

To do justice to the entire period of the primitive Church of Britain we must now turn to the glowing pictures of the terrible persecutions she passed through for the sake of her Lord and the pure faith; and by which we shall see, that although persecution may retard the truth for a time, yet it has no power to destroy it, being in itself seed, imperishable and eternal.

The first persecution that arose was from the native heathen around them. This was natural and similar to that which the gospel in any country provokes against itself on its first proclamation. This was provoked by the jealousy of the druidical priesthood; it was fierce for a time, but soon began to languish and die away.

The next was the Decian persecution which came from pagan Rome, and swept over the island like a hurricane of suffering and blood. Beneath this persecution the great St. Alban and his companions in suffering fell. It has been well observed "that the first thing that the British Church received from Rome was persecution." Gildas relates that under Diocletian, A. D. 303, The churches were thrown to the ground, the sacred books were burnt in the public ways, the clergy and laity were doomed to die, and numbers of Christians fled into the woods or concealed themselves in caves; so that in many places scarcely a vestige of Chris-

tianity remained. *

A yet more terrible ordeal awaited the infant Church, by the hostile invasion of the Anglo-Saxons, the worshippers of Odin and Thor. Hengist and Horsa with their freebooters were called the "Scourge of God." They spared neither sex nor age. The aged priest, the unarmed citizen, the defenceless mother, the helpless maiden, and the innocent babe, were hurled by them into one common ruin; their valor was disgraced by brutality; avarice and lust of sensual pleasure had extinguished in their breasts some of the finer feelings of our nature.†

" Before them stalk'd
Far-sen, the demon of devouring flame;
Rapine, and murder, all with blood besmear'd,
Without ear, or eye, or feeling heart." ‡

Before this triple power of terror and blood our youthful Church retired for a time. But she held fast to the "*truth as it is in Jesus*." She kept it pure and entire as she had received it from the Apostles and their successors. She had long before this a fully organized Hierarchy. She had her metropolitans, her suffragan Bishops, her Priests and Deacons, her dioceses and parishes, her schools and colleges, and her open Bible and precomposed liturgies; she had planted the cross of her glorious Lord in England, Wales, Scotland, Ireland, and the Isle of Man, and had her organized band of missionary Bishops to the continent of Europe, and was entirely *independent* of Rome, and all other foreign jurisdiction, which she stoutly maintained against all comers; yet she enjoyed the communion and shared in the councils of the whole Church Catholic. The British Church numbered in its communion Princes, nobles, statesmen, warriors, philosophers, historians, poets and peasants. There were then in her no seisms or rival sects; but she was the natural and sole teacher and Church of the British people for the long space of 600 years.

A fair conclusion then from all these facts, when reviewed

Gildas.

† Lingard Anglo Sax. ch., p 38.

‡ Thompson.

together, is that our Church was not founded by Rome; but that she was Oriental and truly Apostolic in her foundation. Indeed Rome herself was of but little importance during the first three centuries. While the accounts of the formation of the first Church at Jerusalem, which is the mother of us all, and many other Churches are fully recorded in Scripture, no mention is made of the foundation of Rome at all. For three hundred years she is said to have had no liturgy of her own, but was dependent upon the Greeks.* The first historic Bishop of Rome was undoubtedly a British Prince. Rome produced no great and learned men till the sixth century, when Leo the First and Gregory the Great arose; while for ages Carthage boasted of Tertullian and Cyprian; Alexandria of Origen and St. Athanasius; Milan of St. Ambrose; Hippo of St. Augustine; Constantinople of St. Chrysostom; and even Ireland of its St. Patrick. "It is indeed an idle pretence to assert that Rome enjoyed in the first century, or at any period whatever, a supremacy universally recognized by East and West."† And it is to be well observed no sooner did Rome begin to rise in position, power and prestige, than she became distracted by internal factions, schisms, fatal heresies, rival Popes and anti-popes, and a Pope died a monophysite: the sad premonitions of her subsequent and fatal heresies of doctrine and idolatry of worship into which she at last sunk, and in which she remains till the present hour. But during the same ages of Christianity the British Church remained independent of Rome, peaceful, united, pure and true.

I love the Church, the holy Church
That o'er my life presides;
The birth, the bridal, and the grave,
And many an hour besides.

Be mine thro' life to live in her,
And when the Lord shall call,
To die in her, the spouse of Christ,
And mother of us all. ‡

* Millman's Latin Christy. † Ranke's Hist. Popes, p. 19.

Appendix, p. 19.

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LIFE AND TIMES OF ST. PATRICK,

BY

CANON WORDSWORTH.

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Let us now proceed to inquire—

In what relation did St. Patrick stand to the See of Rome ?

Was he sent to Ireland by the Bishop of that Church ?

Did Rome lay claim to supreme jurisdiction in Ireland in his age ?

And did he acknowledge that claim ?

1. First, suppose, for argument's sake, that St. Patrick was sent by Rome, it would not follow that those whom he baptized were subject to the Church who sent him. If this argument were of any weight, then all Churches, and Rome among them, would be subject to the Church of Jerusalem. For all the Apostles came forth from her. "Out of Zion went forth the law, and the word of God from Jerusalem." She was the mother Church of Christendom. "But who is Paul? who is Apollos?" Grant, then, that the inhabitants of Ireland were baptized by a Roman Missionary, then by baptism they did not become subject to Rome, but to Christ.

2. But was St. Patrick sent from Rome ? Did the Apostle of Ireland come from that city ?

If so, inasmuch as he came to Ireland in the year 432, he

was sent by Celestine, then Bishop of Rome.

Prosper Aquitanus lived at that time. He composed Annals of the Church, and was a friend of Celestine, Bishop of Rome, and a notary of the Roman See. He does not omit to record, in his history, that Palladius, whose mission was only for a few months, and appears to have been almost abortive, was sent from Rome by Celestine. But the mission of St. Patrick, who came to Ireland in the next year, and who preached the gospel there with great success for half a century, is not mentioned by Prosper at all. If St. Patrick had been sent from Rome, Prosper must have known the fact, and knowing it, he would have recorded it. Therefore we conclude that St. Patrick was not sent to Ireland by the Roman See.

3. Again: to speak of our own records. The most ancient of English Church historians is the venerable Bede, who was born A. D. 672, less than two hundred years after St. Patrick's death. He was supplied with materials for his history from the archives of Rome. And, as might naturally have been expected from what Rome then was, and from the benefits which England had derived from her, and, as might also be supposed from the influence which Rome exercised in the Anglo-Saxon Church, in which Bede was reared, he composed his history with a favorable bias towards Rome, and omits no opportunity of advancing her credit, sometimes even to the disparagement of the ancient British and Irish Churches.

It is a striking fact—few are more striking in Church history—that Bede, who records in his history the mission of Palladius to Ireland, and often refers to the affairs of the Irish Church, never mentions in it even the name of St. Patrick.

What may we thence infer?

If St. Patrick had been sent from Rome, Bede, who had access to the Roman archives, and who records the mission

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of Palladius, and was one of the most learned men of his age, must have known the fact, and would have communicated it to the world. Full of zeal for Rome as she then was, he would not have failed to do honor to the glorious career of St. Patrick; he would have dwelt with delight on the exploits of the Apostle of Ireland, if the Apostle of Ireland had been an emissary of Rome.

Hence, we are again brought to the conclusion that St. Patrick was not sent by the Roman Church.

Here, to obviate misconception, let us observe that it is no part of our argument to affirm that St. Patrick opposed Rome. No. As far as he had any relations and communications with her, they were those of such amity and respect as were due to so great and venerable a Church as Rome then was; but the truth is that in his days she laid no claim to jurisdiction in the country where he was a Bishop, and where he planted the Church of Christ. St. Patrick and the Church of St. Patrick were independent and free.

5. But to return, it may be asked, how is Bede's silence to be explained?

Our concern, let us observe, is with the fact of his silence, and with the inferences to be derived from it; but we are not bound to account for it. But still the question is important, and let us consider it.

The Church of Ireland in the age of Bede concurred with the ancient Church of Britain in resenting the growing encroachments of the Roman See.

The independence of the Irish Church in Bede's age, and its vigorous opposition to the aggressions of Rome at that time, afford a strong presumption that the Apostle of Ireland was not sent by Rome, and was not dependent upon Rome. The freedom of the Irish Church, founded by St. Patrick, affords a strong presumption that St. Patrick himself, its founder, was free.

Bede, as was before remarked, was prepossessed in favor

of Rome, and viewed with coldness the independence of the Church of Ireland in his own age.

We need not pause to inquire whether there might not have been something of too much eagerness and vehemence in the conduct of some of the ancient Irish Ecclesiastics towards Rome, as assuredly there was too much of haughtiness and assumption in her bearing towards them. We only state the fact of the differences and disputes between them, and note the side to which Bede leaned. This being the case, it may well be supposed that Bede did not feel induced to go in quest of Irish Saints of an earlier date, and to commemorate them in his Church history. While he was too honest a man to detract from the credit of Ireland's Apostle, and to tarnish the glory of St. Patrick, yet he would not make any effort to eulogize one who had founded a Church which showed itself resolved not to admit the claims of Rome, modest as those claims were in comparison with what she advanced in a later age.

Hence, we may explain the remarkable fact that the name of St. Patrick is not mentioned in the history of Bede.

6. And here we may add an important consideration.

If St. Patrick had been dependent on Rome,—if he had recognized anything like the supremacy which she now claims, it is certain that his name would not have been omitted by Bede. Few names would have occurred more frequently in Bede's history than his. For Bede gives full reports of the differences and debates between the Romish and Irish clergy in the interval of time between St. Patrick's age and his own. Now if Bede could have said—if the Romish clergy could have said, in their altercations with the Irish clergy—that St. Patrick was an emissary from Rome,—if they could have shown that he was obsequious to Rome, and deferred in all things to her, can it be imagined that they would never have urged this argument against the Irish clergy who opposed Rome? Would they not have expos-

tulated with the Irish clergy thus : You not only resist us, you are not only disobedient to the Roman See, but you are treacherous to St. Patrick ; you are ungrateful to your own Apostle who obeyed Rome, and taught you, by his example, to do so. Do you not feel remorse and shame in deserting him ? Will you not show yourselves faithful disciples of St. Patrick by following his steps ?

Here would have been a triumphant appeal. We know what use is now made of this argument by those who imagine that St. Patrick came from Rome and was dependent on it ; and their use of this argument in our days affords striking evidence of the use which would have been made of it by Romish Ecclesiastics in the centuries immediately succeeding St. Patrick, if he had been dependent on Rome, and if Rome had been supreme in Ireland, in his age.

Let us now revert to St. Patrick's own account of himself, in his confession.

1. He there informs us that his father was a Deacon, and his grandfather a Priest—a sufficient proof that the celibacy which Rome now enforces on her clergy in Ireland, was no part of ecclesiastical discipline in the age and country of Ireland's Apostle.

2. With regard to Church government, St. Patrick was a Bishop, and he ordained Priests and Deacons. He acknowledged these three orders of ministers in the Church, and he mentions no others.

3. And what was his doctrine ?

At the commencement of the same work he has inserted his own profession of faith. It bears a strong resemblance to the Nicene Creed.

“ There is no other God ”, (he declares), “ besides God the Father and his Son Jesus Christ, Whom we confess to have been from everlasting with the Father, and Who was begotten before all things, and by Whom all things were made, visible and invisible, and Who was made man, and overcame

death, and ascended into heaven to the Father. And God gave unto Him all power over every name in heaven and in earth and under the earth, that every tongue should confess that Jesus Christ is Lord and God. We believe in Him, and expect that He will come again to judge the quick and dead, and will render to every man according to his works; and He has poured out upon us abundantly the gift of the Holy Ghost, the pledge of immortality, Who maketh us to believe and obey, and to be sons of God the Father, and to be fellow-heirs of Christ, Whom we confess; and we adore One God in the Trinity of the Sacred Name."

Such is the Creed of St. Patrick, set down with his own hand, at the close of his long life, in the volume which he left as a bequest to the people of Ireland.

What, therefore, shall we now say? With feelings of respect and affection we address ourselves to our Roman Catholic brethren in the Kingdom of Ireland. Take the Creed of St. Patrick in one hand; and take the Trent Creed, or Creed of Pope Pius IV., in the other. Place them side by side. Compare the two. The Trent Creed, which Rome now imposes on all Ecclesiastics, has added twelve articles to the Nicene Creed, which we hold; and it declares that belief in those twelve articles is necessary to everlasting salvation. It says, "Hæc est Catholica Fides, extra quam nemo salvus esse potest." Now let us inquire, Do you find those twelve articles in the Creed of St. Patrick? One of those Articles is an assertion of Roman supremacy. Do you find that there?—No. Another is obedience to the Pope. Do you find that there?—No. Another is belief in Transubstantiation. Another is, belief in Purgatory. Do you find them there?—No. Another is, communion in one kind. Is that there?—No. Do you find a single one of those twelve articles there?—No, not one. And yet you assert that a belief in all these articles is necessary to salvation, and you denounce us as heretics and innovators

because we do not and cannot receive them. What! if all these are necessary, how is it that St. Patrick does not mention one of them? Was the Apostle of Ireland a heretic? If so, we are content to be heretics with him. We are satisfied with his Creed. We hold every article of it. And we leave it to you to consider whether, if you are not content with St. Patrick's Creed, you ought to claim St. Patrick as your Apostle,—or, if you desire to have St. Patrick as your Apostle, you ought not to be content with your Apostle's Creed?

Once more. As we have observed, St. Patrick's confession is an autobiographical memoir of his ministerial career.

If now St. Patrick had been sent to Ireland from Rome, if he had been ordained by Rome, if he had been dependent on Rome, and had supposed that Ireland was subject, either temporally or spiritually, to the Roman See, he would have intimated in his confession that this was the case. Your Bishops now call themselves Bishops by the Grace of God and the Apostolic See, meaning thereby the See of Rome. St. Patrick, the first Bishop of Ireland, would have done the same. But now refer to his own life. Open his confession. Does he state that he received his ministerial authority from Rome?—No. Does he say that he and his flock are subject to Rome?—No. What then does he say of Rome? He mentions the clergy of Ireland; he mentions the clergy of Britain; he mentions the clergy of France; but he never mentions the clergy of Rome. The words Roman Bishop, Roman See, are not to be found there. The name of Rome does not occur once in his work. It may be left to every candid reader to draw the necessary inferences from these memorable facts.

We have now been engaged in comparing the present condition of Christianity in Ireland with its aspect in ancient times.

It is the duty of all to promote the cause of truth; and

they who are subjects of the same monarchy and acknowledge the same Saviour, are specially bound to "keep the unity of the Spirit in the bond of peace." We do not call upon our Roman Catholic fellow countrymen and fellow Christians to receive our statements without scrutiny. But we do earnestly exhort them—as they love the truth, as they value the peace and prosperity of the land wherein we dwell, and as they regard the eternal interests of their own souls, to examine the evidence of the case. Let the invidious names of persons and parties be forgotten. Let us meet on the peaceful ground of primitive antiquity. Let us look carefully into facts,—facts very important to our common country, and to our happiness in time and eternity.

The question at issue is—

Whether the Papal Power in claiming as it now does, the sanction of Antiquity for the exercise of jurisdiction in Ireland,—whether in enlisting in behalf of its own doctrines the venerable name of St. Patrick—and in putting forward the Trent Creed as the faith of the Apostle of Ireland, and of the ancient Irish Church, is not imitating the Gibeonites, who professed to come from a distant land to Gilgal, whereas they dwelt near it? So we now ask—Is not the religion of Rome a new religion? is not her Creed a new Creed? It professes to come from far, but is it not from near at hand? What, for example, is the doctrine which ascribes original sinlessness to the blessed Virgin—who is now to be invoked in Ireland by a new title—what is it but of yesterday?

What are the words—which Rome has so often on her lips—the "old religion", "the ancient creed", "the faith of St. Patrick?" Are they not like the dry and mouldy bread, and the rent bottles, and tattered garments, and clouted shoes, with which the Gibeonites deceived Joshua?

Some reasons have been stated in these pages for believing that this is the case. And if this is indeed so, then let

it be remembered that duplicity in religion is a heinous sin. It may deceive for a time; but let all who resort to it see their own fate, even in this world, in the history of the Gibeonites. The deception was soon detected. "After three days the Israelites heard that they were neighbours, and that they dwelt among them"; and the Gibeonites stood publicly convicted of having come to Joshua with a "lie in their right hand." "And Joshua called them and said, Why have ye beguiled us? now therefore ye are cursed, and there shall none of you be free from being bondmen." If this be the case with the adherents of Rome, then, however they may boast of spiritual pre-eminence, they have only the lowest place among the people. They are "hewers of wood and drawers of water." Then "Servus Seryorum" indeed, "a servant of servants", shall their head be. And however they may overreach men, they cannot elude the eye of the Divine Joshua, Who is "the truth," and Who will one day bring "all hidden things to light", and judge the secrets of all hearts", and reward all true Israelites "in whom is no guile", and condemn to everlasting punishment "whosoever loveth and maketh a lie."

We ought to be on our guard not to be enticed by any prospects of worldly advantage to make compromises with what is false. Let us not be beguiled by specious words and fair names. Let us not be deluded by shows and fair semblances; but let us hold fast the truth. Let us not suppose that men come to us from afar, because they have old shoes on their feet, and mouldy bread in their hands; and let us not imagine that whoever presents himself to us, dressed up as a wayfaring pilgrim, in the guise of a venerable name, has therefore toiled and travelled from the remote regions of antiquity.

But let us resort to those means which God gives us for our guidance. Let us compare the language and practice of those who pretend to antiquity with the language and

practice of antiquity itself. Above all, let us ask "counsel at the mouth of the Lord." Let us examine the Oracles of Him Who is the "Ancient of Days." If they who come to us bring "any other doctrine beside" that preached by the Apostles of Christ, we know who has said, "Let them be anathema." If they bring anything contrary to the word of Him "Who is from everlasting", then they are but of yesterday, and know nothing." And let us be sure that by clinging to the gospel of Christ we have the sanction of antiquity; we rest on the "Rock of Ages", we build for eternity. For "He has neither beginning of days, nor end of life." "He is the Alpha and Omega, the Beginning and End, the First and Last", "Jesus Christ, the same yesterday, to-day, and forever."

CHAPTER II.

ST. AUSTIN AND HIS MISSION TO BRITAIN.

British Church maintains Evangelic Truth and Apostolic Order for 600 years—Rome's first mission to England—St. Austin discovers the British Church—attempts to subjugate it to the assumptions of Rome—successfully resisted—the Papacy assumed—the Bangorian slaughter—Rome's cause in peril—the independence of the British and Irish Churches preserved.

 HE mission of St. Austin (or Augustine as he is usually called) took place about the year 596, when he arrived in Britain with forty fellow labourers. These were the first duly authorized agents ever sent by Rome to our father land. From the former discourse it was shown that the British Church had been planted by the Apostles and their successors in authority; that it was in communion with the Church Catholic; that it had maintained its continued identity for nearly six hundred years; that it was purely Episcopal in its government; that it had kept the gospel pure and true from the beginning; that no rival sect had sprung up by its side; and that it was entirely *independent* of Rome and all other foreign control. It ought to be borne in mind that St. Austin's mission was not to the Britons, properly so-called, but to the Angle-Saxons, who had invaded the island about the year A. D. 447, and usurped its control. Having been at first invited, as mercenaries, to aid the Britons in repelling the incursions of the Picts, after the retirement of the Romans; and finding the land so luxuriant and fertile, they turned their arms upon their employers, dispossessed them of their soil, drove them back to the mountains of Wales, compelling them to take refuge in the islands of the ocean, and the highlands

of Scotland. They burnt their churches, rifled their monasteries, destroyed their schools, put to the most cruel deaths priests and people, and having made almost a clean sweep of the ancient Church, they set up in its stead the gross, cruel and savage system of Saxon idolatry.* Nor was there to be found a single ray of gospel light among their Saxon neighbours. So terrific had been their ravages, and so barbarous had they become, that even the unconverted Goths looked upon the island with unutterable dread. The soil, said they, is covered with serpents; the air is thick with deadly exhalations; the souls of the departed are transported thither at midnight from the shores of Gaul. Ferrymen, the sons of Erebus and Night, admit these invisible shades into their boats and listen with a shudder to their mysterious whisperings. England, whence light was one day to shed over the habitable globe, was then considered the trysting-place of the dead. And yet the Church of ancient Britain was not to be annihilated by these barbarian invasions; it still possessed a strength which rendered it capable of energetic resistance,† and of maintaining its identity and independence.

With truth it may be said that "the blood of the martyrs is the seed of the Church." While England was in this forlorn condition, there happened to be in Rome an aspirant for the Papal Chair, a man of singular piety, profound sagacity, great learning, and of most benevolent intentions, whom posterity has honored with the singular title of Gregory the Great. One day, while passing through the market at Rome, his attention was attracted to some beautiful children, as slaves exposed for sale. He approached them with pity for their condition and admiration for their beauty. Being ignorant of their country he enquired:

"Whence came they, and what are they"?

"Angles", was the reply.

* Carwithen's Hist. Ch. of Eng., vol. I, p. 2 † D'Aubigne's Hist. Ref., vol. V. p. 26.

"Yes", said the benevolent man, "had they been Christians, they would be angels."

"What is the name of their country"? he continued.

"Deira", was the answer.

"Aye, aye"! he responded, "by God's mercy we will save them from His wrath."

"Who is their prince"? he asked.

"Alla", he was told.

"Allelujah"! he echoed, "we must teach them to praise Jehovah."

From this moment, it is said, he resolved to carry the gospel to their country, being apparently ignorant of the fact of the existence of the British Church. Tradition says he purchased Saxon slaves, educated them under his own eye, and at his own expense, raised them to the priesthood, and sent them back as missionaries to their own countrymen.* Gregory is said to have been the first man who from benevolent motives bought slaves with a view to free them. Before, however, he could accomplish his pious design of visiting Britain he was called to the highest honour of the Church, under the title of Pope Gregory the First, after which he still resolved to convert those beautiful Saxons to the faith of Christ; for which purpose he selected one of his own particular friends, St. Austin, the hero of our discourse, who seemed to be a man well fitted to execute his wishes and designs.

He has been called the APOSTLE OF THE ENGLISH,† which epithet can scarcely be said to be correctly applied, as Christianity had been established for centuries before.

Austin was well instructed in the tactics of the Roman Church, full of zeal and caution tinged with cunning, supple and pliant when he had an object to gain thereby, with a sufficient amount of *hauteur* where he could exercise it, able in debate, and not afraid to impose upon the credulous by

* Lingard Hist. Anglo-Sax. Ch., p. 24. † Brady's Anal. of Calender, vol. II. p. 1.

pious frauds, or by the working of a miracle when argument failed to convince his opponent. At first these missionaries recoiled from the task appointed them; but Gregory was firm. The missionaries proceeded on their pious enterprise, and they landed in England, at Ebb's Fleet, on the precise spot where the first Saxons landed just two hundred and fifty years before, the conversion of whose descendants was the pious object of their mission, and on the very day, the Chroniclers tell us, Mahomet was born. Austin lost no time in announcing to Ethelbert, the King of Kent, his arrival, who assigned him as a place of residence, the city of Canterbury. The King soon after admitted him to a personal conference, though in the open air, lest "ENCHANTMENTS" might be employed, where, it was thought, the force of magic lost its power. The King and thousands of his subjects received the Christian doctrine. Austin baptized ten thousand pagans in one day. Such was the effect of the mild teachings of the gospel, by Austin, as yet comparatively untainted with those appalling heresies with which Rome has since corrupted the pure doctrines of the word of God. Bertha, the Queen of Ethelbert, and daughter of Caribert, the King of France, was a Christian, who by devout zeal and virtuous conduct, forwarded immensely the work of the missionaries. Heathenism fell. Heathen temples were converted into Christian churches. The idols of Odin and Thor were removed. The prostrate churches, which had been destroyed by the heathen, and in which, centuries before, thousands of Christians had worshiped the Saviour, were restored, new ones were erected, and in an incredible short time a large part of the south of England received the benefit of the Christian religion. Austin established himself at Canterbury. He had made a wise choice and with a mixture of ambition and devotedness, of superstition and piety, of cunning and zeal natural to his character, he now sought to clothe himself with all the

prestige Rome could give. In order to aggrandize his power, he proceeded to Arles, where, in pursuance of Pope Gregory's orders, he was consecrated Metropolitan of the English nation by Etherius, Archbishop of that city, and made Archbishop of Canterbury, with the title "papa alterius," and legate of the Pope in virtue of his office, with the privilege of being seated at the Pope's right foot at general councils. At the same time he received the Pall as a mark of distinguished favour from the Pope. Upon Austin's application to Gregory he sent various letters of instruction, several assistants, books and vestments, and desired him to appoint twelve more Bishops, and as soon as possible another Archbishop at York.*

Now it may be fairly asked whether, inasmuch as the Bishop of Rome exercised no jurisdiction over the British Church during the first six centuries, can it be justly alleged that he had acquired Patriarchal authority over England by the *conversion* of the Saxons to Christianity by Austin? To this we answer, No. By conversion they became not Gregory's, nor Austin's, but Christ's. And even if Austin had converted the whole Heptarchy, no such right by that act could have been acquired. If such right were to accrue by *mere* conversion, all Christian Churches, and Rome among them, would be subject to "the mother of all Churches, the Church of Jerusalem." And besides, as Britain had never been under the Bishop of Rome's jurisdiction; but had been always governed by her own Bishops, the assumption of such authority on the part of the Popes of Rome is an infraction of the Canon of the Council of Ephesus (431); which Pope Gregory himself declared that he regarded as he did the three other General Councils with the highest veneration.†

We should be unwilling, however, to undervalue the religious element now placed before the Anglo-Saxons, and

* Bede, lib. I, Cap. 27

† Theoph. : Anglicanus.

we verily believe that many of the missionaries sent from Rome desired to work a Christian work. But just at this juncture a new scene in the drama presents itself to view. The struggle which filled the seventh century was about to begin between the ancient, primitive, and apostolic British Church and the Church of Rome. A knowledge of this struggle is of the highest importance to our Church, for it clearly establishes our liberty and independence. This was a struggle between primitive simplicity and the incipient sacerdotalism of Rome; between the pure and uncorrupted word, and the theology of Rome, tinctured with the novelties of the age; a struggle between the simple worship of the early Christians, and the rising gorgeousness of Papal ritual; a struggle between the hereditary possessors of the soil, and the foreign invaders. The combatants, in many respects, were well matched, and we opine if foul play, sophistry and political chicanery had not been resorted to, that the simple British champions would have repelled the arrogant demands of Austin, or obliged him to ally himself to their communion. But Rome had already learned the value of the maxim which she has kept bright by the using; that the end justifies the means, and she dexterously used it now, to the damage of the unsuspecting Britons.

By the time Austin had established himself in Kent and armed himself with plenary powers from Gregory, he conceived the necessity of assailing the British Hierarchy. The venerable primate of Cærlon, the Bishops of Bangor, St. Asaph, and St. David's, must be taught subjection to the universal Father. The monks of Iona, as well as the Pagans of Kent must be brought under the authority of the Pope. In a word, Austin determined on subduing the British Church to the Papacy, for which purpose he resolved to employ the converted Saxons just as Gregory had already used the Frank monarchs to reduce the Gauls. This work

of subjection was now to be commenced. But it was an herculean task. It spread itself over several centuries, and some able authorities emphatically assert that the *independence* of the British Church was never wholly subdued, and to this opinion we incline. In this struggle Austin employed persuasion, expostulation, threats and pretended miracles; but signally and wholly failed.

Austin, assisted by King Ethelbert, called the first conference with the British A. D. 603. It was held in Gloucestershire, at a place which is to this day called "St. Austin's Oak." At the opening of the conference it was found that the British Church, while agreeing, in all evangelical points of doctrine, with the Romans, differed in the the following particulars, viz: In the time of keeping Easter, in the Sacrament of holy baptism, in the use of the tonsure, and in the form of their liturgy, in a word, the British Church was Oriento-Apostolic, and the Romans observed these things in a manner peculiarly their own.

The venerable Bede* has chronicled these conferences with particular minuteness. When the parties had assembled, he says that Austin "began by brotherly admonitions to persuade them that preserving Catholic unity with him, they should undertake the common labor of preaching the gospel to the gentiles. For they did not keep Easter Sunday at the proper time. Besides they did several other things which were against the unity of the Church. When, after a long disputation, they did not comply with the entreaties, exhortations or rebukes of Austin and his companions, but preferred their own traditions before all the Churches in the world, which in Christ agree among themselves. The holy father, Austin, put an end to this troublesome and tedious contention", by proposing to work a miracle upon a blind man to demonstrate his superiority. "Austin, compelled by real necessity, bowed his knees to

* Bede, Lib. II, Cap. II.

the father of our Lord Jesus Christ, praying that the lost sight might be restored to the blind man, and by the corporeal enlightenment of one man, that the light of spiritual grace might be kindled in the hearts of many of the faithful. Immediately the blind man received sight." This pious fraud, however, did not succeed; the Britons declared "that they could not depart from their ancient customs without the consent and leave of their people. They therefore desired another synod might be appointed, at which more of their number might be present.

"This being decreed, there came (as is asserted) seven Bishops of the Britons"—the Bishops of Worcester, Hereford, Chester, Bangor, St. David's, St. Asaph's and Landaff, "and many most learned men, particularly from their most noble monastery, which in the English tongue is called Bancornburg, over which the Abbot Dinooth is said to have presided at that time. They that were to go to the aforesaid council repaired first to a certain holy and discreet man, who was wont to lead an eremetical life among them, advising with him whether they ought, at the preaching of Austin, to forsake their traditions. He answered :

'If he is a man of God, follow him.'

'How shall we know that'?' said they.

He replied : 'Our Lord saith, Take my yoke upon you, and learn of me, for I am meek and lowly in heart. If therefore Austin is meek and lowly of heart, it is to be believed that he has taken upon him the yoke of Christ, and offers the same to you to take upon you. But if he is stern and haughty, it appears that he is not of God, nor are we to regard his words.'

They insisted again : 'And how shall we discern even this'?

'Do you contrive', said the anchorite, 'that he may first arrive with his company at the place where the Synod is to be held, and if at your approach he will rise up to you,

hear him submissively, being assured that he is the servant of Christ; but if he shall despise you, and not rise up to you, whereas you are more in number, let him also be despised by you.'

'They did as he directed, and it happened that when they came Austin was sitting on a chair, which they observing, were excited, and charging him with pride endeavored to contradict all he said.'

'He said to them, You act in many particulars contrary to our custom, or rather the custom of the Universal Church, and yet if you will comply with me in these three points, viz: To keep Easter at the due time; to administer baptism, by which we are again born of God, according to the custom of the holy Roman Apostolic Church; and jointly with us preach the word of God to the English nation, we will readily tolerate all the other things you do, though contrary to our customs.'

"They answered they would do none of these things, nor receive him as their Archbishop, for they alleged among themselves that if he would not rise up at us, how much more will he condemn us as of no worth, if we shall begin to be under his subjection?"

"To whom the man of God, Austin is said in a threatening manner to have told that in case they would not join in unity with their brethren, they should be warred upon by their enemies; and if they would not preach the way of life to the English nation, they should at their hands undergo the vengeance of death. All of which", continues Bede, "through the dispensation of the Divine Judgment, fell out exactly as he had predicted."

For about four years after this conference, the warlike King Ethelfred having raised a large army fell upon the British when they were unarmed and at prayer on a fast day, and murdered seven Bishops, about fifty of the clergy and twelve hundred laymen, and pillaged and destroyed

their splendid monastery at Bangor, after the massacre. Let us hope this was not instigated by Austin.

Upon these facts narrated by Bede we shall offer an observation or two. It is manifest from the nature of the controversy between the British Church and Austin, that the Church he found established there was both national and independent, which he did not attempt to dispute. What he did attempt was the removal of existing differences between the two Churches as the condition of intercommunion. It is equally manifest that the Britons had a lawful and Apostolic ministry, which he invited to cooperate with him in preaching the gospel to the heathen. From the nature of his objections it is equally certain that the British Church was not founded by Rome, but must have been Oriento-Apostolic. The attempt of Austin at subjugating the Britons was a violation of two well known Canons of the Church, viz: The imposing of a second Bishop in one Province, and the setting up of the national Church of Italy in the British nation. It is equally obvious that the attempted miracle of Austin was a pious fraud, inasmuch as it subverts the very nature and design of miracles. "Miraculous powers were given to the first preachers of Christianity in order to introduce it into the world: a visible Church was established in order to continue it and carry it on successively throughout all ages."* And a fully organized visible Church had been established in Britain for six hundred years. Austin does not seem to be wholly free from the charge of complicity in the Bangorian massacre, the news of which filled the country with weeping and great lamentation, for the priests of the Romish consecration (and the venerable Bede shared their sentiments) beheld in this cruel slaughter the accomplishment of Austin's prophecy; and a national tradition among the Welsh for many ages pointed to him as the instigator of this cowardly

*Buxler, Part II Chap. I.

butchery. Thus did Rome seek to let loose the savage Pagan against the British Primitive Church, and to fasten it all dripping with blood to her triumphal car:

But now while the Saxon sword appeared to have swept everything from before the Papacy, the ground trembled under its feet, and seemed about to swallow it up. The conversions effected by the priests of Rome were so unreal that a vast number of neophytes suddenly returned to the worship of their idols. Eadbald, the King of Kent, was himself among the number of apostates. Such reversions to paganism are not unfrequent in the history of Romish missions. When holy baptism is administered to the untutored heathen as a kind of converting miracle, it is false in its nature and disappointing in its result; like the conversion of sensuous emotionalism of our times, which sweeps whole communities before it in its march of violence, but when it is past the *reaction* leaves a moral waste of spiritual desolation. The Romish Bishops fled to Gaul. Austin was dead and Lawrence, his successor, was about to follow them; but desiring to spend the night in the Church before quitting England, he groaned in spirit as he saw the work founded by Austin perishing in his hands. He arose from a feverish sleep and saved it by a pretended miracle.* Being reproached and personally chastised by St. Peter for his cowardice, he presented himself next morning to the apostate king covered with wounds and besmeared with blood, which he alleged St. Peter had inflicted in the course of the night. He reclaimed the king and recalled the fugitive Bishops. But the spread of Romanism, the subjugation of the British Church, and the attempted usurpation of the Papacy were stayed.

The ancient British Church, however, still lived, and lived independent of Rome, and if the Romish Bishop had then disappeared from England, it is probable that the Britons,

* D'Aubigues's Hist. Ref. Vol. V, p. 39.

regaining their courage and favored in other respects, would have soon recovered their temporary check, and would not only have continued to maintain the independence of their own national Church; but would have imparted Christianity to the Saxons, who would have united in the use of the old liturgy. But now the Roman Bishop struggled to obtain mastery of England, and aimed to crush the faith of the Britons forever.

To Rome must be charged the crime of first kindling the coals of strife in the primitive Church of our Fatherland. Rule or Ruin was her motto. The end justifies the means ~~was~~ her policy. She disunited the holy assembly; she raised the first strife in the kingdom of the Prince of Peace; she scattered the flock of the Divine Shepherd; she alienated brother from brother in the family of God; she cast firebrands and death into the holy sanctuary; she created discord in the songs of the temple; she excited strife and debate among the saints and priests which served at God's altars and ministered in his courts. Thus Rome sunk her torpedoes, excavated her mines and laid her trains to be sprung in future years upon the confiding and unsuspecting children of the British Church. Her track is marked with the foot-prints of blood; smoking ruins distinguish the course of her incendiaries; her sword reeks with the blood of fresh slain innocents; she sowed to the wind and for nine hundred years she reaped the whirlwind.

Still the British Church maintained her *independence*. She planted the gospel in Northumberland by Aidan, a Scottish Bishop, who fixed his See in Lindisferne, or Holy Island, A. D. 635. She also established Christianity in the Kingdom of Mercia by Bishops Diuma and Chad, the latter of whom was consecrated the third Bishop of Litchfield, A. D. 658. The East Angles also embraced Christianity through the influence of Edwin the King of Northumbria, a royal member of the British Church, but he soon afterwards apos-

ratized. His son Carpwald, who succeeded him, and was a Christian, was slain by the Pagan Saxons, and his brother Sigbert, who succeeded him, fled into Gaul. On his return he was accompanied by Felix, a Burgundian Bishop, for whom he founded the See of Dunwich, in Suffolk, A. D 660. Thus we learn that by far the largest portion of England was converted from Paganism to Christ by the missionaries of Iona, and not by those of Rome. The British Church was naturally, slowly, but surely spreading herself among the Saxon heathen at home: and two missionaries, Columban from Ireland, and Wilibord from Engl planted the Church to a considerable extent in many parts of Germany, Batavia, Friesland, Westphalia, and Denmark.* The only part of England that was really indebted to the Romish missionaries for its conversion, is that which lies South of the Thames and East of the British Channel, including only a part of old *Britannia Prima*, and of course only the same portion of the ecclesiastical province of London, which was in reality but a very small part of England.†

On this subject Neander, a German Church Historian, says: "The peculiarities of the British Church are an argument against its deriving its origin from Rome, for that Church differed from the Romish Church in many respects. It agreed far more with the Churches of Asia Minor, and it withstood the authority of the Romish Church."‡

The growing power and the revived influence of the British Bishops, however, began to excite the lynx-eyed vigilance of Austin's successors. The two parties often came in conflict. Mutual strifes were engendered. Rome, ever on the alert, lost no opportunity of asserting her supremacy; the Britons, on the other hand, stubbornly resisted and pertinaciously maintained their unity and independence. Nor was there wanting between them that which could

* Wilson's Ch. Identified, cap. III, § 11.

† Ibid, cap. IV, § 4.

‡ Hist. Christian Relig., vol I, p.p. 79., 80, Rose's Transl.

easily be worked up by designing minds into a *casus belli*. John and Peter were about to strive for the mastery. The authority of these great men was pleaded and urged on either side. The matters of strife between them were the usurped supremacy of Rome, the liturgy of the British Church, the time of keeping Easter, the manner of baptism, and the use of the tonsure; and other ecclesiastical matters.

"When the spirit of controversy has once taken possession of the mind, the most trifling objects swell into considerable magnitude, and are pursued with an ardour and interest which cannot fail to excite the surprise and perhaps the smile of the indifferent spectator. Of this description was the dispute of ecclesiastical discipline which contributed to widen the breach between the Roman and Scottish missionaries." *

Just at this time a young man, sprung from the energetic race of the conquerors, was about to become the champion of truth and liberty, and was well nigh wresting the whole island from the dominion of Rome. This was Oswy, the King of Northumbria, who had married Eanfleda the grand daughter of Queen Bertha. Finding it inconvenient to celebrate Easter on a different day from that on which his Queen, who adhered to the Roman calculation, kept it, thereby keeping two Easters in one year; consented to call the great council at Whitby, A. D. 664, to settle that and other questions between the two Churches. These were not mere questions about rites and rules of discipline; but of the great doctrine of the freedom of the Church, as established in Britain by the Apostles, or its enslavement by the Papacy, Rome still longing to hold England in her power, not by means of the sword, but by her dogmas. With her usual adroitness she concealed her enormous pretensions under the discussion of secondary questions, and many superficial

* Lingard's Anglo-Sax. Ch., p. 37.

thinkers have been deceived by this manœuvre.

The whole account of this great controversy is so well abridged and ably written by a foreign author that I cannot do better than quote the entire passage. He says: "The meeting took place in the convent at Whitby. The king and his son entered first, then on the one side Colman with the Bishops and Clergy of the Britons: on the other side Bishops Agilbert, Agathon, Wilfrid, Romanus and James, a Deacon, and several other Priests of the Latin confession. Last of all came Hilda with her attendants, among whom was an English Bishop named Chedda, one of the most active missionaries of the age, by birth an Englishman, by ordination a Scotchman, everywhere treated with respect and consideration, who appeared to be set apart as mediator in this solemn conference. His intervention, however, could not retard the victory of Rome. Alas! the primitive evangelism had given away gradually to an ecclesiasticism, coarse and rude in one place, subtle and insinuating in another. Whenever the priests were called upon to justify certain doctrines or ceremonies, instead of referring solely to Scripture, that fountain of all light, they maintained that thus did St. James at Jerusalem, St. Mark at Alexandria, St. John at Ephesus, or St. Peter at Rome; ascribing sayings and doings to the Apostles which they had never known." Thus falsifying Divine evidence. Speaking of men as though they were oracles; instead of the oracles from the mouth of God.

"King Oswy was the first to speak: 'As servants of one and the same God we hope all to enjoy the same inheritance in heaven; why then should we not have the same rule of life here below? Let us inquire which is the true one and follow it.'

" 'Those who sent me hither as Bishop', said Colman, 'and who gave me the rule which I observe, are the beloved of God. Let us beware how we despise their teach-

ing, for it is the teaching of Columba, of the blessed evangelist St. John, the disciple specially beloved of the Lord, and of the Churches over which that disciple presided.'

" 'As for us', boldly replied Wilfrid, for to him as to the most skilful had Bishop Agilbert intrusted the defence of their cause, 'our custom is that of Rome, where the holy Apostles Peter and Paul taught; we found it in Italy and Gaul, nay, it is spread over every nation. Shall the Piets and Britons cast on these two Islands, on the very confines of the ocean, dare to contend against the whole world? However holy your Columba may have been, will you prefer him to the prince of the Apostles, to whom Christ said: '*Thou art Peter, and I will give thee the keys of the kingdom of heaven.*'

" Wilfred spoke with animation, and his words being skilfully adapted to his audience, began to make them waver. He artfully substituted Columba for the Apostle John, from whom the British Church claimed descent, and thus opposed to St. Peter an humble Bishop of Iona. Oswy, whose idol was power, and being more influenced by inclination than argument, could not hesitate between paltry Bishops and the Pope of Rome, who commanded the whole world. Already imagining he saw Peter at the gates of Paradise, with the keys in his hand, he exclaimed with emotion: 'Is it true, Colman, that these words were addressed by our Lord to St. Peter?' 'It is true.' 'Can you prove that similar powers were given to your Columba?' The Bishop replied, 'We cannot.' But he might have told the king: 'John, whose doctrine we follow, and indeed the whole college of the Apostles, received in the same sense as St. Peter, '*the keys of the kingdom of heaven*', the power to bind and to loose, to remit sins and to retain them, on earth as in heaven. But Colman not being skilled in sophistry, and unsuspecting, had not observed Wilfrid's stratagem in substituting Columba for St. John. Upon this Oswy, delighted to yield

to the long continued importunity of the Queen, and above all, to find some one who would admit him into the kingdom of heaven, exclaimed with decision: 'Peter is the door-keeper, I will obey him, lest when I appear at the gate there should be no one to open it to me.' The spectators carried away by this royal decision, hastened to give their submission to the vicar of St. Peter. Oswy had forgotten that the Lord had said: '*I am he that openeth, and no man shutteth; and shutteth and no man openeth.*'

"Thus Rome triumphed at the Whitby conference. It was by ascribing to Peter, the servant, what belonged to the Lord Jesus, the Master, that Papacy reduced Britain. Oswy stretched out his hands, Rome rivited the chains";* and so the will of one man became the misery of millions. This act laid the foundation for a strife which lasted till the great Reformation. It inflicted a wound which never was healed, and never will be till Rome shall be purged of her impious idolatries, her antichristian heresies, and her diabolical assumptions, and return to the doctrines and usages of the Primitive Church.

"Colman saw with grief and consternation Oswig and his subjects bending their knees before a Prelate who had no jurisdiction or authority, either ecclesiastical or spiritual, within the realm of England. He did not, however, despair of the ultimate triumph of truth. The apostolic faith could still find shelter in the old sanctuaries of the British Church in Wales, in Scotland, and in Ireland. Immovable in the doctrine he had received, and resolute to uphold Christian liberty, Colman withdrew, with those who would not bend beneath the yoke of Rome, and returned to Scotland. Thirty Anglo-Saxons and a large multitude of Britons shook off the dust of their feet against the tents of the foreign priests, the hatred to whose usurpations and to popery became more intense day by day among the remainder of the

* D'Aubigne's Hist. Ref. vol. V, p. p. 47-49.

Britons." *

During all these unseemly contentions between the two Churches, it is remarkable and refreshing to observe the entire absence of all criminations of a doctrinal nature on either side. Both Churches had no doubt received the *Catholic Faith*. Indeed, the venerable Bede observes repeatedly that the Britons "*kept the faith pure and untainted.*" "*The Britons preserved the faith which they had received, uncorrupted and entire, in peace and tranquility*" among themselves. They had repelled the Pelagian heresy; they had received the three Catholic Creeds; they had rejected the heretical schism of the Donalists; and the rising flood of heresy and idolatry that deluged the world through Rome in after ages, was not yet apparent to the simple minded Britons.

Another thing observable is that the Romish missionaries acknowledged both the existence and independence of the Church of Britain; and having done that, their next duty was imperative, viz., to have allied themselves to the British communion, instead of conspiring to compass her subjection to a power foreign to her relations, under the insolent pretence of having plenary authority from the Prince of the Apostles to do so. Rome had done a noble thing in sending missionaries to the Saxons; but it was ignoble and wicked to sow the seeds of discord and schism in the already existing national Church. They lorded it over God's heritage; they loved to have the pre-eminence; they determined on being the greatest, to accomplish which no means were left untried which could possibly achieve that object.

From the manner in which the Britons retired from the Whitby conference, it was soon found that the breach between the two Churches was not healed. They remained firm and independent. The Kings of Northumbria and Kent still found that two supremacies were impossible.

* Idem. vol. V, p. 50.

They resolved to try again to heal the dissensions by jointly sending a priest to Rome to be consecrated, but he died on his way thither. Yet another effort was made to come to an understanding, by sending Daganus, a Bishop of Scotland, to Canterbury to confer about the time of keeping Easter. They could not, however, agree. He pertinaciously refused to eat at the same table or even in the same house with those who kept the Easter feast according to Rome. The British Clergy carried their abhorrence to the Roman custom so far that they punished severely the most trivial conformity, and purified, with most exact scrupulousness, every utensil, even plates and dishes, which had been contaminated by the touch of a Romish priest.

The British stoutly defended the validity of their ordination. One day Theodore of Canterbury met Cedda, who was the mediator at the Council at Whitby, and had received orders in the British Church, and now Bishop of Lichfield. Theodore said to him: "You have not been regularly ordained." Cedda, off his guard for the moment, and yielding to a timid, carnal modesty, instead of boldly defending the truth, replied: "I never thought myself worthy of the episcopate, and am ready to lay it down." "No", said Theodore, "You shall remain a Bishop, but I will consecrate you anew according to the Catholic ritual." The British Bishop submitted. Rome, in this triumphant, took courage to deny the validity of those primitive orders she had hitherto recognized. This was really the first ecclesiastical act of submission to the lofty pretensions of Rome. Oh that this act of sisters, twin in birth, but separated by the force of circumstances, had been the linking of them in an embrace of love, lasting as eternity!

But the Romish Bishop triumphed over Cedda. The British Church that had so long and so stoutly maintained her independence received a severe shock; but she was not prostrated, this being but an individual act of Cedda.

"Then in her lonely hour
 The Church is fain to cry ;
 As if Thy love and power
 Were vanished from the sky ;
 Yet God is there, and at his side
 He triumphs who for sinners died."

A faithful few, however, retired to Scotland and elsewhere to abide their opportunity to revive their claim of right. They continued faithful; they retained the true succession; they persevered in their primitive worship; they confessed the three creeds; they held to the two only sacraments; they referred to the Bible as the alone standard of authority in matters of faith; and proved in the end their continued identity.

Rome now marched boldly on, for a time, towards her long coveted supremacy, which, however, she never gained. Yet the virtue of her ancient prestige was not wholly extinct. For ages she had been the seat of pagan empire. She was the world's mistress. She had planted in every country her arms, her arts, her laws, and her literature. She had commanded the fortunes of war and dictated the terms of peace in every land. Constantine turned all this to the advantage of papal Rome. He made her the seat of ecclesiastical power in the West. Pope Felix III excommunicated the Eastern Church, A. D. 496. Pope Boniface proclaimed himself universal Bishop, A. D. 607; hence arose the prince Bishops, who alternately with helmet and mitre sought universal empire. Rome claimed the right to decide all ecclesiastical disputes in every part of the christian world. She deluged the nations of the West with the blood of the martyrs of the Most High; she rocked the cradle of the infant Churches of Europe to the lullaby of her mysteries till they fell asleep, and snored to the murmur of the waves of the Atlantic, till in the dark ages she raised the flood-gates of universal corruption.

What is here said of England will equally apply to Ireland, as the most perfect uniformity subsisted between the ancient British and Irish Churches—an observation of the

greatest importance. A single quotation from Bede will be sufficient proof for our purpose. In his history, speaking of Lawrence, St. Austin's successor, he says: "For as much as he knew that the life and conversation of the Scots (who inhabited Ireland) as well as the Britons, dwelling in Britain, to be in many respects uncanonical, he wrote to them a letter of exhortation", in which he says: "But knowing the Britons, we thought the Scots were better; we have, however, since learned from the conduct of Daganus, a Bishop, and Columbanus, an Abbot, that with respect to their conversation, the Scots differ not from the Britons in any point, for Daganus coming to us, not only refused to eat with us, but would not take food in the house in which we were eating." *

* Bede, lib II., cap. 4.

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CHAPTER III.

THE LIGHTS OF THE DARK AGES.

When the dark ages began—how they favored the designs of the Papacy—the rise of Mahometanism—intestine wars—Crusades—extinction of learning—rapid growth of error—the darkness of the times—Bede—Alfred—Grote et al's—Monastic institutions—their use and abuse—England's Church still independent—the morning STAR of the Reformation arises—the Church of England takes the lead in the work of reform.

PAPAL Rome was now securely seated upon the seven hills of the eternal city. She rose like some giant spectre, casting her dark shadow over every nation of the West, obscuring the glorious light that had brought life and immortality, by her mummeries, her superstitions and her enchantments. It is due, however, to the Church of Rome to admit that, while she was a material agent, she was not the sole cause of the sad condition of the nations during the dark ages. Many things combined to produce this result.

The dark ages of the Church began during the 7th century. They followed nearly the analogy of day and night. The decline of mental and religious light was gradual, imperceptible, and eluded public observation, except to a few faithful sentinels, who kept constant guard on Zion's walls. These were like beacons, radiating their steady light when all was dark besides. These studded the moral firmament like a few scattered stars borne on the train of night. Their watch-words were the creeds, articles, sacraments and orders of the apostles and the primitive Church; all of which could be proved by most sure warrants of Holy Scripture. These things the Church of Rome sought to corrupt by the

importation of new teachings, strange rites, more than doubtful ceremonies; but she did not do this at first by authority, or by universal consent, or by the force of law, or by the recognition of the Church; but by the prestige of her own name, introducing gradual change, which in process of time became fixed custom, a custom which ere while was sanctioned by authority, then enforced by co-ercion and persecution, until she was "*drunk with the blood of the saints and with the blood of the martyrs of Jesus.*"

Simultaneous with the eve of the dark ages arose another cloud of death still more dense and more terrible in the *fanaticism of Mahomet*. He instituted a religion of ambition, of blood, and of sensuality. Its spread was so rapid as to be compared to the flight of locusts. During the space of ten years and a half the Mahometan power could boast that it had subdued Syria, Chaldea, Persia and Egypt, taking thirty-six thousand cities, towns and castles, destroyed four thousand Christian churches, and in their stead built fourteen hundred mosques. In the sacking of Alexandria, its splendid library, the finest in the world, was consigned to the flames, through the fanaticism of Omar, the Mahometan General, who was ignorant of literature and science; but who in the midst of his triumphs was assassinated by his slave, A. D. 643.* The fanatical hordes of the false prophet decimated whole cities of Jews and Christians; they spread universal-terror and planted the standard of *infidelity* in the Holy City. This rapid spread of Mahometanism had its counterpart in the rise of the *Crusaders*, who were so called from wearing a cross on their garments and on their banners. Their object was to rescue the holy city from the usurpation and rule of the false prophet. To accomplish this large armies were levied on almost every country in Europe. To raise money to carry on the Crusade Kings pledged their crowns, Princes their patrimony, nobles their

* Taylor's Mod. Hist., p. 364.

estates, Bishops their revenues, and in fact all classes drank so deeply of the popular *fanaticism* that in the course of two hundred years not less than five millions of men were drawn away from Europe, who never returned. Among the myriads that swelled the ranks of the Crusaders, England contributed her share—Kings, Princes of blood, Prince-Bishops, Clergy and laity, the best blood of the nation—its wealth, youth and muscle thronged by thousands to win an immortal crown by wielding the sword and bearing the cross against the infidel usurper. This of course thinned the ranks of the Church and left her a prey to Rome, whose sleepless vigilance sought every opportunity to oppress the feeble, to impose upon the credulous, and to aggrandize herself most, where there was least ability to oppose her growing power and to detect and check her machinations.

Another fearful agency of precipitating the dark ages was the long continuance of foreign and domestic wars during the middle ages. War is, from the very nature of the case, destructive of religious influences and religious institutions; which operates in several ways in effecting the interests of weak Princes. It exhausts their resources at home, facilitates the growth of faction and political strifes, and in case of failure or doubtful success the weaker party referred his quarrel to the Pope of Rome, who was always on the alert to stipulate for the surrender of the crown, as the consideration of mediation and decision. The reign of King John is one of the most remarkable of English history in this respect. Rome had for a long time made bold advances on English liberties, till an occasion presented itself to test the claim of the king and the power of the Pope. Attacked by the King of France, detested by his nobles and his people, there wanted only the hostility of the Church to complete the ruin of John. An opportunity soon offered in which the King opposed the contending factions, which led Innocent III, the reigning Pontiff, to lay under an inter-

dict the British nation. The churches were shut up, the dead were refused a Christian burial, and the living were deprived of all spiritual consolation. At length the sentence of excommunication was fulminated against John; his subjects were released from the oath of allegiance; he was formally deposed from the throne; and Philip, King of France, was invited to take possession of the forfeited crown.

The unhappy king, stung by the sense of his crimes, hated by his subjects, and excommunicated by the Pope, was filled with distraction. The humbled monarch appealed to the Pope, who sent to England Pandulph his legate, to manage the difficult business. The artful ecclesiastic drew John on from one concession to another till at last he declared to the king that there was no way to appease God and his enemies but to resign his crown to the Pope, from which sacred authority he should receive it again, purified from its former stains, and to be held in future by homage and annual tribute. John submitted. In the presence of a numerous assemblage of his Peers and Prelates, who in disgust turned their eyes from the ignominious sight, by formally resigning his crown and paying his homage and tribute. The last mark of disgrace was not spared. The legate spurned with his foot the proffered tribute. He suffered the crown to lie a long time on the ground before it was restored to its degraded owner. Thus it was, by a crooked policy like this, that Rome made man's necessity her opportunity, to degrade and humble the nation, to aggrandize herself at the expense of light, truth and liberty.*

The natural effect of this unfortunate state of things produced other fruit equally disastrous in *the decline and almost total extinction of learning*. As learning and religion wane away before the savage spirit of war, intestine strife, and national rebellions; so fanaticism, superstition and errors

* Carwithen's Hist. Ch. of Eng., vol. I, p p. 16, 17, 18.

of every enormity fatten on their spoils. The dark ages bore a plentiful harvest of ignorance, pious frauds, imposture and delusion. Abominations of all sorts spread like the leprosy. Dreams and visions were interpreted as divine omens. Witchcraft was regarded as divine prophecy. False miracles, lying wonders, angelic appearances, ghosts revisiting the earth, extraordinary phenomena in heaven, earth or sea, were all alike subjects of popular belief and common credulity. Many of the priesthood could neither read nor write. All believed in the impeccability of ignorance, for the Romish Church had emblazoned the motto on her banners "*that ignorance is the mother of devotion.*" The priesthood, like many pretended preachers and teachers in this, the nineteenth century, boasted that their ignorance, compared with the wonders they achieved, was a proof of their inspiration and of their divine call, and consequently they decried learning as both unnecessary and sinful. Then followed, as was to be expected, universal corruption of manners; the spirit of the age was on the side of vice; the fountain head of thought and feeling was polluted; mental and moral degradation ensued; political slavery was established by law; and what was worse, a cloud of mental darkness sat like a morbid miasma upon all the nations of the West.

This was Rome's opportunity to corrupt the simplicity of the faith of the Anglo-Saxon Church. She employed it by the unsuspecting introduction of corruptions of worship and doctrine. She mingled the sacred with the profane; fancy and faith, Romanism and Revelation, Mariolatry and mercy, Purgatory and pardon, in such tangled skein of confusion, that the very words and terms of religion became the mere abstract symbols of deception and fraud.

The transition from the indirect to the direct means of corrupting the gospel was most palpable; the change from the empyrical to the positive progress of error was rapidly

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maturing. Thus, for example, we find that Mariolatry begun, A. D. 431 became a dogma, A. D. 1513. The invocation of saints commenced A. D. 754, and was decreed a doctrine at the Council of Trent, A. D. 1547. Transubstantiation was initiated in the course of the ninth century, and culminated into an article of faith, A. D. 1215. The supremacy of the Pope was proffered to Gregory the Great in the sixth century and positively adopted by Pope Hildebrand in the eleventh, and was decreed by a lateran council A. D. 1215. The doctrine of Purgatory was broached during the fourth century and declared to be an article of faith, A. D. 1438. The seven sacraments, by a constrained interpretation of the fathers through a long course of years became a dogma A. D. 1547. The Apocryphal books were decreed to be of equal authority as those of the Bible by the Council of Trent A. D. 1547. The sacrifice of the mass, after centuries of controversy, was imposed by authority upon the Church A. D. 1563. Indulgences were adopted by the same Council of Trent the same year. The creed of Pope Pius the IV containing twelve new articles of faith, was enforced as a new creed A. D. 1564. So of all the other heresies of Rome; they were novel, anti-scriptural, unreasonable, and more or less profane. Their promulgation violated the canon of scripture and the truth, purity, and unity of the Catholic faith; and Rome in defending them became heretical. Although Rome adopted them, they were rejected by the Catholic Church proper, but especially by the Church of England. They were infused for a time, it is true, like the virus of the plague. They were stuck unto the Church like a fungus; but they were no part of the Church or of her doctrine. The Church was like some majestic river, pure and limpid as crystal at its source; but as it rolls along its bed, spreading its arms far and wide over many countries, through various soils, gathering up mud and stones, and debris of every kind as it

progresses in its unresisting march, till it becomes so foul that no beast will drink of it. But by-and-by, through some mysterious agency of nature, the mud and debris are filtered clear and the water runs pure again as at the first. Let it be heedfully noted that although this mud and rubbish was in the river, it was no part of it; they did not destroy it. So of corruptions in the Church; they may for a time be in her communion, but they are no part of her; they may mystify and darken and confuse the faith, but they cannot destroy it: it is indestructible, imperishable, indefectable and eternal as the ROCK OF AGES. The church's identity, authority and continuity remains in spite of either heresy on the one hand or schism on the other.

There are not a few who believe and affirm that the Church of Christ and of his Apostles became extinct during the dark ages. Calvin was of this opinion. He viewed the primitive Church as in ruins; he regarded the Church as dead.* Out of this conception arose the modern idea of Church-making, so that now every man or any number of men claim a sort of Divine right to set up a society and call it a Church after their own name. This is the fundamental principle of all the modern sects. We cannot but regard this principle, however, with suspicion, distrust and alarm. It appears to us monstrous. It is putting man as it were in the stead of God and of Christ. What do we gain in pulling down the Pope and setting up Calvin or Wesley? Besides this vitiates the whole genius and teaching of Scripture on the subject of the perpetuity, unity and authority of the Church, of which the Prophets, Christ and his Apostles spoke so often and so emphatically.

According to our Lord's own word the Church stands forever; he promised to be with it to the end of the world; his spirit is to be in it forever; the Church is the kingdom of Christ, which shall not be destroyed or given to another;

* Henry's life of Calvin, vol. I., p. p. 365, 366.

it is his rest and his habitation forever ; it is the house of the living God ; it is the one fold of which Christ is the Shepherd ; it is the body of which Christ is the head ; it is the spouse of which Christ is the bridegroom ; it is ever subject and ever faithful to him ; ever loved and ever cherished by him ; and joined to him by indissoluble bonds. The Church is the pillar and strong ground of truth. God's covenant with her is everlasting, confirmed to her by a solemn oath, never to be altered ; like that made with Noah, a covenant like day and night, to stand for all generations. God is her everlasting light. Whosoever shall gather against her shall fall : the nation that will not serve her shall perish. The true Church is always one, always visible, spreading far and near, teaching many nations.* It follows from these premises, therefore, that the visible Church of Christ cannot become extinct. It cannot die till her work is done. She has received the Divine *depositum* : she is the witness and the keeper of the truth : she is the "*light of the world*."

Let us now turn and see how she fulfilled her mission in the *Dark Ages*. We learn from the records of God in history that as the stream of living water followed the Children of Israel through the wilderness for forty years, so the stream of evangelical truth always followed the church during all her weal and woe. She was never so dry and wasted as to be without the water of life, or the milk of the word. The oil might run low at times, but her lamp never went wholly out. She was lethargic and feeble for a time, but she never wholly ceased to be a witness for God. In proof of this we will make a few selections of the lives of her purest and brightest children during the darkest times. I shall not, however, present as examples Roman legends of modern growth, which exist only in fable, mere impostures with which the history of those times abound.

* Table of R & f : Douay Bible.

In the very *Nadir* of the dark ages there arose a light of pure brilliancy that shone like a star of the first magnitude, in the person of the VENERABLE BEDE, who was born A. D. 672, in the county of Northumberland. When he was seven years old he was committed to the care of a learned man. He was of the Anglo-Saxon race, and therefore a true born Englishman. His vast fame for learning and his eminent christian virtues attracted so much attention that he earned for himself the name of the ADMIRABLE,* and while quite a young man received a pressing invitation from Pope Sergius to settle at Rome, which invitation he happily declined. He devoted his whole life to religion and learning. He possessed superior powers of mind, which shone like a meteor in the darkness of a barbarous age. To his valuable labors we are indebted for even the imperfect accounts we have of the Anglo-Saxons, for upwards of three hundred years after their settlement in Britain.

He early devoted himself to literature, and such was his diligence and success that he was admitted to the HOLY ORDERS when but nineteen years of age. He was well acquainted with the arts, sciences and literature of his times. He wrote on many subjects, such as comments on Holy Scripture; he translated into our own language the Gospel of St. John. But his chief book is his ecclesiastical history, which is the first and the best book of the early history of the British Church. And although it contains many traces of the superstition of his times, yet it is a book of inestimable value; it is universally received; it is cited by all authors of every shade of opinion and every religious persuasion; and it remains till this day a book of sterling excellence to every student of Church History. We give the following, as a specimen of his preaching, from an address to the clergy of his time:

“Take care that ye be wiser and better in your spir-

* Brady's Anal. Cal, Art, Bede.

itual calling than worldly men are in theirs, that you may be fit teachers of true wisdom. The priest should preach rightly the true belief; read fit discourses; visit the sick and baptize infants. * * * No one should be a covetous trader, nor a plunderer, nor a drunkard, nor be proud or boastful, nor wear ostentatious girdles, nor be adorned with gold; but to do honor to himself by his good morals. They should not be litigious nor quarrelsome, nor seditious; but should pacify the contending."

Such then is an example of the teaching of this holy man, in unholy times. Thus the light shone in the dark ages, in the communion of the English Church, by this faithful servant of God, who has ever since been called the WISE SAXON, the VENERABLE BEDE.*

We have also a fine instance of the resolute manner in which the British Church protested against IMAGE WORSHIP, which was sought to be introduced by the Church of Rome, pretending the authority of the pseudo-synod of Nice, in the eighth century, of which our own annalist, Hoveden, thus speaks: "With what indignation and abhorrence the decree was received by our own British Church. In this decree, alas! alas! many things were found unagreeable and contrary to the true faith; especially, that by the unanimous assertion of almost all the eastern doctors, that is to say, of no less than three hundred or more bishops, the worship of images was confirmed: which the Church of God utterly abominated. Against which Alcinus wrote an epistle, wonderfully supported with authority out of the Holy Scriptures, and brought it with the same decree to the King of France, in the name of our (British) Bishops and Princes."†

The next century brings to our gladdened eyes another light of equal brilliancy to the last, and of royal rank. A youthful prince, thirsting for intellectual enjoyments, for domestic happiness, and for the word of God; and who

* Life of Bede by himself. † Rog: Hov: Part I., anned ad an., A. D. 792.

sought by frequent prayer for deliverance from the bondage of sin ascended the British throne A. D. 871. This was Alfred the Great, who was one of the brightest scholars that ever shone in the dark days of our Saxon forefathers. The noble aspirations of this royal light and patron of learning had been instilled by the fostering care of a pious and fond mother, whose persevering efforts he duly appreciated and diligently improved.*

When he ascended the throne he invited men from all parts of Europe to his court, who were eminent for piety and learning, upon whom he lavished abundant favors with the utmost liberality and good judgment. He sought every leisure hour he could steal from public business, for retirement, prayer, meditation, and reading his choice books; and most of all the Bible. He was so passionately fond of good books, and so devoted to reading them, that he carried about constantly with him a little pocket companion, which he had written so full that it could contain no more, and which he read at every spare moment, or caused it to be read by his courtiers.†

He gave eight hours a day to study and the business of religion, and half the revenue of the kingdom to works of piety, charity and the Church. He sent a missionary to India with alms for the suffering Christians there. He established monasteries and schools, built several churches, and founded the great University of Oxford. He divided England into counties, and again into parishes. He constructed the National Legislature into two Councils, by which he framed laws wise and good, and favorable to liberty and virtue. That justice might be better administered, he instituted trial by jury. His authority was so well respected that when golden bracelets were hung by the public highway, by way of trial, no man touched them.‡

* D'Aubigne's Hist. Ref. Vol. V, p. 86.

† Asser's life of Alf. Grt.

‡ Hist. of Eng. by the S. P. C. K. p p. 9, 10.

He wrote many original volumes, and translated many others, one of which when he had completed he sent a copy to each of his Bishops, accompanied with a golden pen; thus suggesting to them the hint that it was their duty to employ it in the service of piety and learning. He caused the young sons of his nobles "to recite Saxon books before him day and night." * The last effort of his life was to translate the Book of Psalms into the common language, and so to unfold that beautiful portion of Holy Scripture to our Saxon ancestors. This victorious Prince, the benevolent provider for widows, orphans, and poor people, the most perfect in Saxon poetry, most liberally endowed with wisdom, fortitude, justice and temperance, and well deserved to be called the GREAT, died A. D. 901, full of piety and honor.† He was truly a light of the Dark Ages.

Passing on a few years we are surprised and delighted with another new and brilliant light in the person of the learned Lanfranc. The gloom of the dark ages produces the belief in many that all religious light had become extinguished, especially in the high places of the Church. But those who think thus will find their mistake corrected when they turn their eyes upon this indefatigable scholar and patron of literature and theological lore. The learning and erudition which had been fostering for ages in the snug monasteries of Normandy, hitherto silent, buried, as it were, yet rapidly maturing, accompanied the sword of William the Conqueror to England, A. D. 1066, and gilding the glory of that great hero with the splendour of intellectual endowments. Foremost in the ranks stood that finished scholar Lanfranc, who was raised to the highest dignity of the Church of England, whose cause he warmly espoused as against Hildebrand, the then Pope of Rome. This distinguished prelate, from his high position, was observed by all eyes. He was regular in his life, devout in his habits,

* ASCEP's life of Alf. p. 86. † Merryweather's Bibliomania, p p. 101-104.

abundant in alms-giving; he was an able disputant, a prudent politician, and a skilful mediator. The ancient liberties of the British Church were revived in William and Lanfranc, who roused the Saxons from their slumber, and shaking off their laziness, they grasped the pen with the full nerve and energy peculiar to their nature. A great reaction was soon observable; literature was revived and respected; books were rapidly multiplied; the gospel was more fully and faithfully preached. Lanfranc was one of the most diligent readers of the Bible and the most vigilant of guardians of that sacred volume. He transcribed the whole Bible with his own hand, and purified the text from the blunders of the monks and the gross hand-marks of human meddling, and thus blessing the Church with the pure text of Holy Scripture, which favorite volume so absorbed his attention that he could scarcely leave it night or day.* During the Archiepiscopate of this great man there occurred a kind of triumvirate of power, each exerting its influence in its own peculiar way for the mastery over the British Church. These were William the Conqueror, the most imperious of Kings; Hildebrand, the most inflexible of Popes; and Lanfranc, the mildest of Bishops. The King was earnest in his desire to enslave the Church to the State; the Pope to enslave the State to the Church; and the Archbishop to exalt Christ between them: the collision of these mighty champions threatened to be terrible. But the haughtiest of Popes was seen to yield as soon as he felt the mail-clad hand of the Conqueror, and to shrink unresistingly from it. Hildebrand filled all christendom with confusion that he might deprive princes of the right of investiture to ecclesiastical dignities: William would not allow him to interfere with that question in England, and the Pope submitted. The king went even farther: the Pope wished to enslave the Clergy, deprived them of their lawful wives;

* Malmsh. de Gest Pontif, b. I., p. 216.

but William got a decree passed by the council of Winchester in 1076, to the effect that married Priests living in castles and towns should not be compelled to put away their wives. This was too much; Hildebrand summoned Lanfranc to Rome; but William forbade him to go. To console himself, the Pope demanded payment of the *Peter's Pence*, and the oath of fidelity. William paid the tribute; but refused the homage. He also forbade his Clergy to recognize the Pope, or to publish a bull, without the royal approbation.* The Pope was silent. Thus the violence of Hildebrand, the resolution of William, and the mildness of Lanfranc, prepared the way for the Reformation in England.

In the reign of Henry III, son of John, while the king was conniving at the superstitions of Rome, and the Pope ridiculing the complaints of the Barons, a pious and energetic man of comprehensive understanding was occupied in the study of the Holy Scriptures, in their original languages, and bowing to their sovereign authority; and who rose as a great light in these dark times, in the person of Robert Grostete. He was born of poor parents, in the county of Lincoln, and had the honor of being raised to that See in 1235, when he was sixty years of age. He boldly undertook to reform his diocese, then one of the largest in England. Nor was this all. At the very time when the Roman Pontiff, who had hitherto been content to be called the Vicar of St. Peter, now proclaimed himself the Vicar of God, and was commanding the English Bishops to find benefices for *three hundred Romans*, Grostete was declaring that "to follow a Pope who rebels against the will of Christ, is to separate from Christ and his body, and if ever the time should come when all men follow an heretical pontiff, then would be the great apostacy. Then will true Christians refuse to obey, and Rome will be the cause of an unprecedented schism." Thus did Grostete predict the great Re-

* D'Aubigne's Hist. Ref. vol. V, p. 69.

formation. Disgusted at the avarice of the monks and Priests, he visited Rome to demand reform. "Brother", said Innocent IV to him, with some irritation, "*Is thine eye evil because I am good.*" The English Bishop exclaimed with a sigh: "O money, money! how great is thy power, especially in the court of Rome!"

A year had scarcely elapsed before Innocent commanded Grostete to give a canonry in Lincoln Cathedral to his infant nephew. The English Bishop replied: "After the sin of Lucifer there is none more opposed to the gospel than that which ruins souls by giving them a faithless minister. Bad pastors are the chief causes of unbelief, heresy, and disorder. Those who introduce them into the Church are little better than anti-Christ, and their guilt is in proportion to their dignity. Although the chief of the angels should order me to commit such a sin, I would not. My obedience forbids me to obey; and therefore I rebel." Thus spake a Bishop to this Pontiff in the dark days of England's Church; his obedience to the word of God forbade him to obey the Pope. This was the principle of the English Reformation.

From the faithful and saintly Grostete the prophet's mantle fell upon another not less conspicuous in that age of darkness, in the person of Bradwardine, Chaplain of Edward III, who was raised to the See of Canterbury. He was one of the most pious men of his age, and to his prayers his Sovereign's victories were ascribed. He was also one of the greatest geniuses of his time, and occupied the first rank among astronomers, philosophers, and mathematicians. The word of God sunk deep into his heart, which he boldly set forth in his lectures at Merton College, Oxford. He drank so deep at the fountain of Scripture that the traditions of men concerned him but little, and he was so absorbed in adoration in spirit and in truth that he did not observe outward superstitions. His lectures were eagerly

listened to by thousands of students, among whom was young Wickliffe, and circulated through all Europe. The pure and simple gospel was their essence, as it was of the Reformation. With sorrow Bradwardine beheld Romanism substituting a religion of mere externals for inward Christianity, and on his knees he struggled for the salvation of the Church. These brilliant luminaries, however, were not alone. They were centres of living light, canopied, as it were, by a visible darkness, which served to shed a soft and sweet radiance to those in humbler spheres. They were fountains of the pure water of life, which sent living rills through all the land, of evangelic truth and apostolic order. They were spiritual fathers blessed with a numerous offspring. They were great masters having many secret disciples; and brave and courageous commanders leading a noble army with banners. They were little circles and eddies of influence, destined ere long to swell into a mighty tide. This is the way that God, in the kingdoms of nature, providence and grace, carries on his operations, often-secret to us.

Their influence in one respect was evinced in a manner which has eclipsed all other ages, that is, in church-building; for during the middle ages they are said to have built five hundred thousand churches. It is to be heedfully noted that all those gorgeous piles of gothic cathedrals were built during the dark ages; and when we reflect upon their size, their vast expense, their symmetrical proportions, their exquisite workmanship, their singular adaptation for the purposes of worship, we must regard them as marvels of religious art, consecrated to the service of God with multitudes of prayers and chants which dazzled the eyes, charmed the ears, and captivated the souls of whole nations. They testify of a strong moral and religious disposition, at the same time we must acknowledge with regret the prevalence of worldliness and superstition, by the introduction of relics,

images, and pictures of saints and angels, and their consequent adoration, the fearful sin of which we lay at the door of Rome's heretical Church.

Nor must we overlook the singular use and benefit of *monastic institutions during the dark ages*, which were introduced into England in the time of Athelstan, A. D. 941. We have been taught by a venal press and rancorous religious partizans to look upon these institutions as reservoirs of vice, as moral pest houses, as hot-beds of crime, as Augean stables of adultery, murder and sedition, as stygian pools of odious filth, without a virtue or one redeeming feature. But what they might have become in subsequent ages, or that age immediately preceding the Reformation, is what we shall not defend. Yet their use during the dark ages is too salutary to be overlooked or ignored. These religious houses were homes and asylums for many sincere, humble, righteous, but persecuted servants of God. They contained within their walls the faithful among the faithless during this adultrous and sinful generation. "Many fled thither for shelter from the sorrows of life. The ambitious with blighted hopes and broken spirit; the gay, with the experience of the wise man, that all under the sun was vanity; the forlorn, whom the world had abandoned and left to drift upon the rocks; the broken hearted and disappointed, whose course of true love might not have run smooth; these and a thousand other malignant influences contributed their victims to those populous solitudes. Most of these were persons having no other desire than to spend the time of their sojourn here in piety, in privacy, and in peace. These are persons to whom it is impossible to refuse our sympathy, and whom it would be ungenerous and unjust to confound with that swarm of lazy, sensual, unlettered drones among whom it was their unhappy lot to live, and whom the shock of the Reformation dispersed." *

* Blunt on the Reform., p. 62.

There can be no doubt that monasteries were among the most remarkable instances of christian munificence, and they certainly were, during the *dark ages* among the beneficial adaptations of the talents of Christians to pious and charitable ends. They were schools of education and learning, where the children of rich and poor received their education. They were asylums for the poor, and hospitals for the sick. They afforded retirement to those whose labor was done. They were homes for those calmer spirits who in the age of universal warfare shrunk from conflict, and desired to spend a life of prayer and praise; they were also a sanctuary to the persecuted and down-trodden of mankind.* Their endowments were princely, their libraries were magnificent in number and worth. They were finally established by Dunstan, A. D. 968. These houses of prayer were destined to play a conspicuous part in the ages yet to come. In their quiet retreats those intrepid men, *the lights of the dark ages*, prepared the balances by which Rome was yet to be weighed. Here were those heavenly weapons forged that were to pull down the strongholds of superstition; and those brave spirits raised that were in future to defy the red thunder bolts of the Vatican. The day of conflict and of retribution was coming, and in these quiet cloisters God was secretly polishing the shafts which should be hurled into the heart of the arrogant papacy, when the dark day of her judgment was come. They were giants, they were mighty men of renown, with lion hearts and eagle eyes, who abided their time, and then re-paid to Rome what she had so freely dealt to others.

Up to the time of the Conquest, the Church of England retained almost pure and entire the creeds and customs of the primitive Church. She retained the open Bible, and the ancient service books. Purgatory, Transubstantiation' and other dogmas of Rome, that became the occasions of so

* Hook's Eccl. Dic. Art. Mon.

much strife, in subsequent ages, were at this time but just budding into life, had taken no root, and were not received by the British Bishops or Clergy.

The Church also retained her identity, continuance and *independence* of Rome. This is abundantly proved by the facts adduced in this chapter; by the term *autokephaloi* being applied to her chief Bishops; by the fact that no council was ever convened without the consent of the Kings of England; and that the Patriarchate of England had never been conferred on the Pope of Rome. It follows then that any exercise of such power by the Pope must have been usurped and indefensible.

But it may be objected, that the Bishop of Rome did in *fact* exercise patriarchal jurisdiction over the British Metropolitans, by sending them their *Pallium* or archiepiscopal *Pall*, at the time of their consecration.

To this I answer that the pall was at first given by the Emperors to the Patriarchs; when it came to be given by the Popes it was intended as nothing but a mark of intercommunion with Rome; it was in no sense a sign of subjection; it was no necessary part of the archiepiscopal dignity, and many Arch-bishops never had it at all. The oath of Bishops at consecration, by whomsoever taken, was anciently nothing more than a *profession of faith*; and any other oath was forbidden by the Council of Constantinople, A. D. 870.*

Such was the state of things in the Church of England at this period of the *dark ages*, when myriads beheld with delight the MORNING STAR of the great Reformation gleaming above the horizon. Nearly up to this time the British and Irish Churches united in opposing the pretensions of the papacy. They did not believe in transubstantiation, nor in Purgatory, nor in the worship of saints and angels, nor did they receive the seven sacraments, nor many other of the

* Labbe Con. Constant, tom. IV., p. 8, p. 1131.

papal innovations.* It has been over and over again unanswerably proved that from the earliest times down to the middle of the 12th century, that there existed in Ireland a national Church, independent of the See of Rome, or any other external ecclesiastical jurisdiction whatsoever. It was not until the 12th century that Ireland was Romanized, by Pope Adrian IV obtaining permission from Henry II of England to subdue Ireland, for the ostensible purpose of "*enlarging the boundaries of the Church.*" Bishop Eugene seems to have been the first Irish primate who was indebted to the Roman See for his elevation, A. D. 1201.

* Hart's Eccl. Records, Intro *passim*.

POSTSCRIPT.

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In the early British Church we wish it to be *noted* that there is not the least trace of those dogmas which are peculiar to the Roman Catholic Church, and which began to be introduced very early after St. Austin's mission to the Saxons. The British Church did not believe in *Transubstantiation*; this is manifest,

First, from the *silence* of all the ancient British authors. Gildas, the most ancient British author, who flourished A. D. 546 does not make the slightest allusion to it. This is an important fact, inasmuch as by his great erudition, sanctity and wisdom, he acquired the name of the *Wise*. The same may be said of Nennius, who was a "lowly minister" of the Church, and who wrote A. D. 755. In his work no allusion is made to it, nor to the seven sacraments, nor to Purgatory, nor to the worship of the Virgin, nor to the Invocation of Saints and Angels, nor to the adoration of Images, nor to the Celibacy of the Clergy, nor to the sacrifice of the Mass, nor to Masses for the dead, nor to any of such like novelties, which were imposed upon England by the importations by the Priests of Rome, in subsequent times.

This is more manifest, *secondly*, from the plain and positive teachings of later authors who examined this question in every degree of thoroughness. But as circumstances oblige me to observe the strictest literary economy, I cannot attempt to detail their statements; but only refer to the said authors, which can be consulted at leisure by the curious, who have access to the following works:

Bede's Ecclesiastical History of the Anglo-Saxons.

Usher's Brit. Eccl. Antiq. ; and his Discoveries of the Religion anciently professed by the Irish and British.

Stillingfleet's Origines Britannicæ.

Lanigan's Eccl. Hist. of Ireland.

Spilman's Concilia, at the beginning.

Wilk. Council I, 37, 67, 75, &c.

No doubt but the cursory reader of Church History will feel some difficulty in view of the above statements as conflicting with the narratives of Dr. Lingard (an able Roman Catholic writer), in his work on the Anglo-Saxon Church, where he is at great pains to show that the outline of the Papal dogmas, which I have denied above, was held and taught in the Church in Britain. But to reconcile this seeming contradiction we have only to bear in mind that Dr. Lingard confines his statements almost wholly to the doings of St. Austin and his partisan successors, who introduced along their own line the novelties of which we complain. They, on their arrival, did not find these novelties in the British Church ; but they imported them from Rome, and imposed them upon the Britons by the agency of the Saxons, who had conquered the former people.

But Dr. Lingard is very chary of his dates. He scarcely mentions any of these novelties earlier than the eighth or ninth centuries, the very *nadir* of the dark ages ; a time when the British Church was so enfeebled by the Saxon and Danish conquests that they had almost lost the power of resistance, though they retained the spirit. The introduction of Papal novelties begun with St. Austin, and gradually grew in number, power and prestige through all those long ages of darkness till the great Reformation, when the Church of England, after many a deadly struggle, finally shook them off, by reforming herself. In this view then Dr. Lingard supports our position rather than contradicts it. When St. Austin, on his mission of piety and love to the Anglo-Saxons, had discovered the ancient Church of

the British people, he should have joined its communion, instead of which he started a separate and independent Church, which, it is humbly conceived, was a fatal mistake.

The action of Rome in this matter was in many particulars analogous to that of the Methodists in the United States, after the revolutionary war. They should have joined the mother Church of the new country, the Protestant Episcopal Church, Catholic, Apostolic, and Divine as she was; but their setting up a Church of their *own* authority, was no doubt a grievous error in judgment, if not in heart, and almost analogous to the action of Rome in England A. D. 596. There is, however, one matter of material difference, I am free to admit; it is this, St. Austin had the true Divine ministry and sacraments, whereas the Methodists had neither.

From the Clerical Biography of the dark ages we select one as a specimen, of which we believe there were many, exhibiting the character of

THE GOOD PARSON.

From Chaucer.

A TRUE, good man there was there of religion,
Pious and poor—the parson of a town,
But rich he was in holy thought and work;
And thereto a right learned man; a clerk
That Christ's pure gospel would sincerely preach,
And his parishioners devoutly teach.
Benign he was, and wondrous diligent,
And in adversity full patient,
As proved oft, to all who lack'd a friend.
Loth for his tithes to ban or to contend,
At every need much rather was he found,
Unto his poor parishioners around
Of his own substance and his dues to give.
Content on little for himself to live.

Wide was his cure; the houses far asunder
Yet never failed he, or for rain or thunder
Whenever sickness or mischance might call,
The most remote to visit, great or small,
And staff in hand, on foot the storm to brave
This noble ensample to his folk he gave
That first he wrought and afterwards he taught.
The word of life he from the gospel caught;
And well this comment added he thereto,
If that gold rusteth, what should iron do?
And if the priest be foul, in whom we trust,
What wonder if unletter'd laymen trust?
And shame it were in him the flock should keep,
To see a sullied shepherd and clean sheep.
For sure a priest the sample ought to give,
By his own cleanliness, how his sheep should live.

He never set his benefice to hire,
 Leaving his flock accoutred in the mire,
 And ran to London, coggling at St. Paul's,
 To seek himself a chauntry for souls,
 Or with a brotherhood to be enroll'd;
 But dwelt at home, and guarded well his fold,
 So that it should not by the wolf miscarry:
 He was a shepherd and no mercenary.

Though holy in himself and virtuous,
 He still to sinful men was mild and piteous;
 Not to reproach, imperious, or malign,
 But in his teaching, soothing and benign,
 To draw them on to heaven by reason fair,
 And good example, was his daily care,
 But were there one perverse and obstinate,
 Were he of lofty or of low estate,
 Him would he sharply with reproof astound:
 A better priest was no where to be found.

He waited not on pomp or reverence,
 Nor made himself a spiced conscience;
 The love of Christ and his apostles twelve,
 He taught, but first he followed it himself.

SPECIMEN OF A SERMON PREACHED DURING THE DARK
 AGES, VIZ., IN THE REIGN OF HENRY I.

We have in this sermon of Dr. Brackly a curious specimen of pulpit eloquence and divinity, commemorating the descent of the Holy Ghost upon the Apostles, &c., under the visible appearance of fiery tongues. We are next informed of the three requisites for a preacher of the Gospel, and of the Divine assistance which the Apostles received to enable them to preach with effect. He then sets before his audience the vanity of earthly joys, and the immensity of heavenly ones, both by precept and example. His texts are chosen with propriety, and his examples, as adduced, have their effect. There are in two or three places a few quotations which, from the smallness of the hand and the badness of the writing, I have been obliged to give up as illegible. The exact year in which this sermon was preached cannot be ascertained.

An ancient Whitsunday Sermon, preached in Norwich.

FRIENDS, this holy time, as our mother holy Church maketh mention, the Holy Ghost came from Heaven, and

lighted on the disciples of Christ, inflaming them with cunning, and strengthening them with grace. And because the doctrine and preaching of them should go throughout all the world (*world*); first, they were to be informed and taught cunning (*skill or knowledge*), and to be strengthened with audacity (*confidence*) and grace, and then to be endued (*with*) and given all manner of languages, that they might preach to all manner of nations, so that those nations that they preached to might understand them, and every nation his own tongue. And so these Apostles, after that they were inspired with the Holy Ghost, wheresoever they preached, were there never so many nations present each nation thought that they spoke their own language, etenim illud loquebantur variis linguis Apostoli.

Friends, three things be necessary in preaching to him that shall preach through the world as the Apostles did, that is to say, cunning, boldness, and languages; if they had had cunning and none audacity, but have feared to have preached, it should little a (*have*) profited, as we have examples daily at Cambridge, exempli gratia, de clerico quis studuit sermonem, &c. And if they have both cunning and audacity, and have none eloquence nor copiousness of language, so that he preach that (*which*) his audience is most exercised in, that they understand him, else it profiteth not.

Therefore these holy Apostles before they should preach first they were to be confirmed and strengthened. Our Lord strengthened them by under-nemying, informing, and helping, (*culpendo, q?*) ut in evangelium recumbentibus, &c.

He strengthened them with his help and grace when he breathed in them, saying, "Accipite spiritum sanctum, et quorum remisistis peccata, remittuntur eis, et quorum retinueritis retenta sunt, &c." (*John* xx. 22, 23); he strengthened them also by his doctrine, when he said, "Petite et accipietis; si quid peteretis patrem in nomine meo, dabit

vobis." (*John*, xvi. 23, 24). How that you should pray to God and ask, I taught you on Easter day; therefore ye shall pray God by good working, right full laboring, and in good deeds persevering.

Friends, ye ought for to ask God that your joy may be a full joy and perfect; we may never have a full joy in this world, whereas ever among followeth heaviness. A man joyeth sometimes in gold and silver, and in great substance of earthly goods, in beauty of women; but this joy is not perfect, but this joy is not stable, but it is mutable as a shadow: for he that thus joyeth in the beauty of his wife, it may fortune to-morrow he shall follow her to church upon a bier; but if ye will know what is a full and a very joy, truly forgiveness of sin, and everlasting bliss, whereas is never sickness, hunger, nor thirst, nor no manner of disease, but all wealth, joy, and prosperity, &c. There be three manner of joys, the one void, another half full, the third is a full joy; the first is plenty of worldly goods; the the second is ghostly grace; the third is everlasting bliss. The first joy, that is, affluence of temporal goods, is called a vain joy, for if a man were set at a board with delicate meats and drinks, and he saw a cauldron boiling afore him with pykke (*pitch*) and brimstone, in the which he would be throwa naked as soon as he had dined, for (*though*) he should joy much in his deliciose (*delicious*) meats, it should be but a vain joy. Right so doth the covetous man, if he see what pain his soul shall suffer in hell, for the miskeeping and getting of his goods, he should not joy in his treasures, ut in libro Decalogorum, "Quidam homo dives, &c."

Semiplenum gaudium est quando quis in presenti gaudet et tunc cogitans de futuris dolet; ut in quodam libro Græco, "Quidam Rex Græciæ, &c.," here ye may see but half a joy; who should joy in this world if he remembered him of the pains of the other world? "Non gloriatur fortis in fortitudine sua, nec sapiens in sapientia sua, nec dives in divitiis

suis," (*Jer.* ix. 23); de quibus dicitur, qui confidunt in multitudine vitiarum suarum, quasi oves in inferno positi sunt (*Psal.* xlix. 6. 14), "Qui gloriantur, in Domino glorientur," (*Jer.* ix. 24); therefore let us joy in hope of everlasting joy and bliss.

Gaudete quia nomina vestra scripta sunt in cælo, et gaudium vestrum sit plenum, (*Luc.* x. 20.)

A full joy is in heaven.

Et in hoc apparet, quod magnum gaudium est in cælo, quoniam ibi est gaudium quod, "oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quæ Deus preparavit diligentibus," (1 *Cor.* ii. 90); et ideo Fratres, variis linguis loquens (*precor*), ut gaudium vestrum sit plenum, vel, habeatis gaudium sempiternum.

As a sample of the devotional poetry of the dark ages, perhaps the following pages, which are quoted by Bishop Kip in his "Christmas Holy Days in Rome", may not be deemed unworthy to find a place in this volume.

"No one", says the Bishop, "indeed can read the writers of the 'Ages' which we call 'Dark', without feeling that beneath the surface was a depth of devotion and a glow of intellectual light for which they have never received due credit. An isolated passage, or a brief allusion never perhaps a thorough acquaintance with a truth which we have been accustomed to consider entirely forgotten until re-discovered at the time of the Reformation. Look at one high example of this in the poems of a Spanish cavalier, Don George Eanrique, who was killed in the year 1479. Where in the present day can you find a clearer statement of one of the great doctrines of our faith, than is given in the following verses?"

"O Thou, that for our sins didst take
A human form, and humbly make
Thy home on earth;
Thou, that to Thy divinity
A human nature didst ally

By mortal birth—
And in that form didst suffer here,
Torment and agony, and fear,
So patiently;
By Thy redeeming grace alone,
And not for merits of my own,
O pardon me!"

And yet this was written years before Luther was born; and it was a popular ballad in Spain, sung in the castles of her nobles, and in her peasant homes through many a retired valley, nearly half a century before the Reformation began? But it is, we rejoice to say, the doctrine of the 11th Article of the Church, and of the 101st hymn, and also of the Apostle, Rom. v. 1, Ephesians ii. 8, 9; for it was the doctrine that he always preached.

CHAPTER IV.

ANTECEDENTS TO THE REFORMATION.

The marvels of nature and grace—public opinion—Papacy wholly assumptive—Wickliffe—his bold attack—Rome's treatment of him—Parliamentary and Synodical enactments against the Papacy—Investiture—homage and tribute—Provisors—Clarendon Canons—Præmunire—Magna Charta—appeals to Rome prohibited—the Bible translated—invention of paper and printing—the cry for reformation—the unbroken succession—England's Church and Gospel truth.

 HE wonders of nature often aptly illustrate the marvels of grace. How strangely sometimes one thing produces another. Many travellers have observed with mysterious surprise an almost unaccountable phenomenon in the primeval forests of America. From certain spots where the nodding forests of the sighing pine have been cleared and burnt over, will be found springing up almost immediately another forest so diverse from the former as to excite the enquiry whence the latter can come. For instead of pine there will be found the maple, ash, elm, beech, birch, and the like, in such profuse abundance that the strongest man can scarcely pass through them. Whence came they? Is this a new creation? Is it mere spontaneous growth? Or were the seeds deposited at the beginning? Or have the elements and natural accidents, of birds and beasts, through a long course of ages scattered these germs of life and beauty, unseen and unknown all over the original forests, which have only waited a favorable opportunity to adorn the landscape? Certain it is they are there, and if left to the course of nature will usurp entirely the once pine covered ground. So it is with changes wrought

in the order, state and texture of political society and religious life; by which that thing called *public opinion* is produced, modified, revolutionized, reformed, or re-created.

Public opinion, what there was of it, had for ages favored the Papacy. An infinite variety of circumstances, however, is about to alter both its complexion and power, to give it a new impetus, and direct it into a new channel. "It is not in our day that the influence of public opinion first made itself felt in the world; in every age of modern Europe it has been an important element in social life. Who can tell whence it arises, how it is fashioned? We may regard it as the most peculiar production of our common nature, as the nearest expression of the inward movements and revolutions of a great frame of society. It springs from and is fed by secret sources; without requiring much force of reasoning, it seizes on men's minds by involuntary conviction. But it is only in its most general outlines it is consistent with itself; within these it is reproduced with various spinal modifications, in innumerable greater and smaller circles. And since a host of new observations and experiences are perpetually flowing in upon it, since there are original minds, that are moved indeed by it, but not wholly borne along by its current, and that exercise upon it a vigorous reaction, it is hence involved in an endless series of metamorphoses. It is transient, multiform, sometimes more, sometimes less in unison with truth and justice, being rather a tendency of the moment than a fixed system. Frequently it only accompanies the occasion that calls it forth, and fashions itself to its complexion; but now and then, when it encounters an unaccommodating will which it cannot overcome, it chafes and swells, and assumes a character of exorbitant demand. It must be admitted that it commonly displays a just apprehension of wants and deficiencies; but the course of proceeding which these demand it is not in its nature to conceive with any instinctive

accuracy. Thus it happens that in the course of time it runs into directly opposite extremes. It helped to establish the Papacy; in helped likewise to demolish it. In the times under our consideration, it was at one time utterly profane; again it became thoroughly spiritual."*

These remarks will prepare our minds for the conception that the Reformation was not the work of a day, or even of one age, nor the production of one bold spirit. There was light sufficient at this time, which had shone with a varied brilliancy during the *dark ages*, to reveal to the people of England the untenableness of Rome, and enough to lead them to victory. It was discovered that the position of Rome was merely permissive and presumptive, and when she attempted by overt acts of unseemly tyranny to oppress the free-born Anglo-Saxons, they disputed her right, resisted her will, and disobeyed her mandates, and defied her power. They boldly affirmed that she was not established on British soil either by Parliamentary enactment or Canon law, that her position was false and untenable, and when the real struggle began she was made to feel that her basis was not so firmly established as was generally supposed. And those who in our day delight so much in affirming that England's Church was wholly merged in the ever-swelling corruptions of Rome during these times will discover their mistake by a close research into the history of that period.

The *independency* of the British Church was still stoutly maintained both by Church and state. The lights of the true faith in Ireland, Scotland, and the north of England, were never for a moment extinguished by Rome, though they were sought to be obscured by the clouds, dust and smoke of controversy. God abides his time and selects his instruments of operation in a manner often inexplicable to man. During the thirteenth century Rome spawned upon England a shoal of hungry fish, which swarmed in the wa-

* Ranke's Hist. Popes, Lib II., § 1.

ters of strife. The mendicant orders covered the land like locusts, a lazy herd of hungry drones who cajoled, alarmed or caressed the populace out of a subsistence. A death-bed was a friar's harvest. He dealt in miracles, mysteries, relics, and theatrical attractions. Their principles, like those of modern dissenters, propagated schism. They split amongst themselves into four orders; and the four orders tore the coat, which should be without seam, into as many parts. Mutual abuse instead of cordial co-operation was their maxim. The poor ploughman who sought instruction at the hands of the friars, was only told, "as he valued his soul", to beware of Carmelites; the Carmelites promoted his edification by denouncing the Dominicans; the Dominicans, in their turn, by condemning the Augustines. "Be true to us", was the advice of each; "give us your money and you shall be saved without a creed."

It is revolting to bear record of these villanies, to see sordid advantage taken of the most sacred feelings of mankind, and religion itself subjected to suspicion, through the hypocrisy of its professors.

A. D. 1324. In the secluded village of Wickliffe, in Yorkshire, was born a child who was chosen of God to revive the drooping spirits of the faithful and to humble the arrogant pretensions of Rome. This was John de Wickliffe. He was blessed with one of the most inestimable of all earthly gifts, a pious mother,* who early impressed on his plastic heart well defined images of Christ and his truth. Being a boy of quick parts, a retentive memory, and uncommon intellectual powers, he made rapid advances in learning, and was duly installed at an early age into the great University of Oxford, where he was charmed and instructed by the bold and inspiring teachings of the lion-hearted Bradwardine, the then master of Merton College. He sounded the depths of the Aristotelian system, mastered

* Vaughen's life of Wickliffe.

the round of the subtle schoolmen, learned all that could be known of civil and canon law, but most of all, drank deep at the fountain-head of the pure water of life, the Bible, on account of which he became distinguished by the euphonious title of EVANGELICAL DOCTOR,* and in theological knowledge he far excelled all his compeers.

Being early promoted to the mastership of Baliol Hall, his great ability soon attracted the attention and received the gratitude of the University, by defending its privileges against the encroachments of the mendicant friars, who not only seduced the youth from the Colleges into the convents, but incited them to disaffection and rebellion. These orders had so increased in numbers, importance and influence that they claimed exemption from academical discipline.

From his high position he assailed the corruptions of Rome, but especially made the mendicants the first objects of his irresistible attacks. Wickliffe, being himself a sincere believer and a devout Christian, could not endure the scandals by which he saw Christianity brought into contempt. As a secular clergyman, and as a champion of the seculars, he hated the friars with a cordial hatred, and seemed to take pleasure in exposing their hypocrisy and fraud. As a man of learning, the first in his day, he would give no quarter to monastic ignorance. As a subject of England's King, he would allow no divided allegiance in the Church of England. In sacramentals he assailed the doctrine of Transubstantiation, that prolific source of mischief, with an unsparing hand. As an ecclesiastic he openly and boldly denied the *assumed* superiority of the Church of Rome over all other Churches, and the power of the keys as pertaining to the Pope more than to any other Bishop. He ably maintained that the Holy Scriptures contained all things necessary to salvation, and that all had a right to read them for themselves. Thus laying one of the chief

* Carwile's Hist. Ch. of Eng. Vol. I., p. 25.

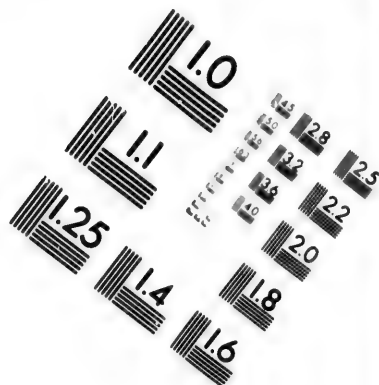
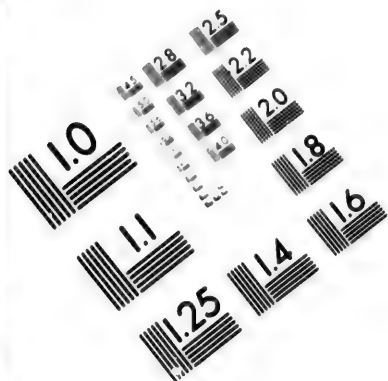
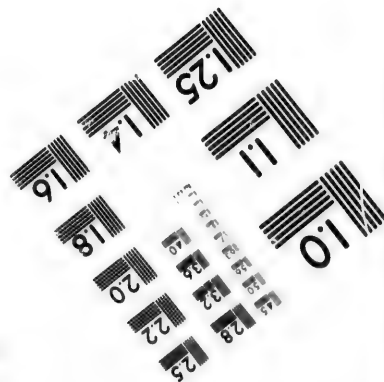
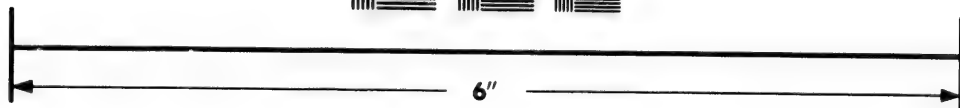
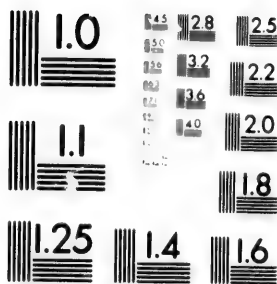


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foundations of the great Reformation, achieved two hundred years afterwards. He denounced pilgrimages and indulgences as vain and unprofitable, the worship of the saints as unauthorised and idolatrous, and the forced vows of celibacy as unlawful, and above all we find him anticipating Luther by proclaiming that *justification* comes by faith alone. These teachings he clearly and openly annunciated to the thousands of youth whom his learning, piety and ability attracted from every land.*

Wickliffe being a man of dauntless courage and profound erudition, he naturally alarmed Rome, who in turn by her arrogance stirred England's heart to its depths.

When Wickliffe was forty years old, he was present in Parliament during a discussion by Lords and Commons, of himself, the Pope and England. The debate was lively, characteristic of the times, and most momentous. Parliament decided unanimously that the Pope had no jurisdiction in England. That no prince had the right to alienate the sovereignty of the kingdom without the consent of the other two states, and that if the pontiff should attempt to proceed against the king as his vassal, the nation would rise in a body to maintain the *independence* of the Church and the Crown. The Pope yielded his temporal claim; but resolutely holding on to the spiritual, he summoned a conference at Bruges, before which the intrepid reformer had to appear. A kind of temporary compromise was entered into, which however the British Parliament rejected, declaring that "every agent of Rome at the English Court ought to suffer death."

On Wickliffe's return to England he was presented to the rectory of Lutterworth, by which he added to his influence as a master of theology, that of a parish Priest. Here he denounced the Pope as a "cut-purse." His doctrines were perceived to be spreading everywhere, among all classes,

* Blunt on the Reformation.

both high and low: The Papacy grew alarmed, accused him of heresy, and cited him to appear before the convocation assembled at St. Paul's Cathedral.

"On the 19th of February, 1377, an immense crowd, heated with fanaticism, thronged the approaches to the church and its aisles, while the citizens favorable to the Reformation remained concealed in their houses. Wickliffe moved forward, preceded by Lord Percy, Earl Marshal of England, and supported by the great Duke of Lancaster, who defended him from purely political motives. He was followed by four bachelors of divinity, his counsel, and passed through the hostile multitude who looked upon Lancaster as the enemy of their liberties, and upon Wickliffe as the enemy of the Church. 'Let not the sight of these Bishops make you shrink a hair's breadth in your faith', said the prince to the doctor. 'They are unlearned, and as for this concourse of people fear nothing, we are here to defend you.' When the reformer had crossed the threshold the crowd within appeared like a solid wall; and notwithstanding the efforts of the Earl-Marshall, Wickliffe and Lancaster could not advance. The people swayed to and fro, hands were raised in violence, and loud hootings were re-echoed through the building. At length Percy made an opening through the dense multitude, and Wickliffe passed on" * to the Tribunal; but only to witness new scenes of violence, altercation, and even bloodshed, for a priest was killed who attempted to quell the fury. His enemies finding it impossible to control the multitude, and lay the spirit they themselves had raised, dismissed Wickliffe with an admonition to desist from spreading his heresy.

Although the storm abated for a time, yet its fury had not spent itself. His wily foes still waited their opportunity to renew the strife. Successively he was summoned to appear at Lambeth, at Oxford, and to repair to Rome

* D'Aubigne's Hist. Ref. vol. V, p. 89.

to answer for himself; but only to receive the same kind of treatment he experienced at St. Paul's. Every effort to crush him failed, and every failure added new strength to the reformer. His influence grew every day more mighty. The thirty thousand students at Oxford sympathized with the persecuted. They listened to the teaching and imbibed the energetic spirit of the reformer. They spread his doctrines throughout all Europe, even as far as Bohemia and Italy. Thousands upon thousands of Anglo-Saxons, lovers of fair play, liberty, and justice, mourned over the groundless pretensions of Rome, and longing for the revival of the true light, adhered to Wickliffe, fostered a martyr-courage, and produced that public spirit, mentioned above, which was turned upon Rome, and ceased not its restless action and ever-increasing momentum till it had swept her from the arena of strife.

Public opinion declared in his favor. The keen-sighted Anglicans said, "If he is guilty, why is he not punished? If he is innocent, why is he ordered to be silent? If he is the weakest in power, he is the strongest in truth." When he was cited before the Bishops at Lambeth, the multitude clamored for his release, as a teacher of the truth, and they rescued his person from the hands of his enemies; "as", says Fuller, "was once the doctrine of his godly namesake: 'they feared the people, for all men counted JOHN that he was a prophet indeed.'"

Let us now follow the dauntless reformer to his quiet retreat at Lutterworth, where as a parish priest he continued to teach the truth to the common people which he had demonstrated to his students at Oxford: and where he continued the work of translating the *whole Bible* into the vulgar tongue, to which he had long devoted himself. The translation of the Bible was his chief glory. This was his noblest work, by which he hastened on the Reformation, beyond all others. Apart from this, his work, valuable as it was,

most certainly was not of unmixed value. Hitherto the Scriptures were little known. Some few translations were extant, chiefly for private use, hid away in the libraries of the wealthy, of colleges and convents. As a whole they were unknown to the common people. Cœdman had translated detached portions of them in the seventh century. Bede had translated the gospel of St. John. Translations of all the gospels and the Psalms had been made into the Anglo-Saxon tongue, between the reigns of Alfred and Harold. Elfric produced versions of many books, both of the Old and of the New Testaments, meanwhile the invasion of the Danes threw the kingdom into a frightful state of anarchy, and long kept it so disturbed. Then the Norman Conquest succeeding, again broke its spirit and changed its language; so that the word of God became precious in the days of Wickliffe. The Anglo-Saxon tongue, however, still continued the staple of the dialect of England, and Wickliffe being a perfect master of it established that language yet more perfectly, by knitting up in it the immortal hopes of the people at large, and stamping it as a complete translation of the Bible, with "holiness to the Lord."* This precious book now became the instructor of the ignorant, the guide of the blind, the comfort of the thousands that mourned; it was the standard of appeal, it was the arbitrator of controversy, and the end of strife; it lighted many to the stake of martyrdom, and millions to the cross of salvation, and was the mighty Sword of the Spirit that destroyed the "*mystery of mysteries*" which Rome had set upon the soil of England, and which earned for Wickliffe immortal renown as the MORNING STAR of the great Reformation.

As we have before said that Wickliffe's labors were not of unmixed value, we shall note a few of those extravagancies which carried his less wise followers, like the present followers of Wesley, to lengths which he never intended to go,

* Blunt Refor., a little altered, p. p 93, 94.

and which doubtless both would rebuke and check were they on earth again.

In all that he opposed the assumptions of the Church of Rome he was right; but when he departed from Scripture and primitive rule, he was wrong. He was right in opposing the supremacy of Rome: but he was wrong in asserting that the wickedness of the Priest vitiated the acts of his ministry. He was right in giving the Scriptures to the people; but wrong in making the unlearned equal and competent interpreters of its mysteries. He was right in denouncing the worldliness of the priesthood; but wrong in teaching the King, the Parliament, and the people, to usurp and withhold tithes and Church endowments when the Clergy provoked them to do so. He was right in condemning the self-constituted tribunals of the Papacy; but he was wrong in setting up lay tribunals to pronounce upon the clergy and the dogmas of the Church. He was right in exposing the hypocrisy and chicanery of the friars; but wrong in encouraging an unauthorized set of preachers, without qualifications, without orders, and without their Bishop's license, to usurp the functions of the holy ministry. He was right in tearing the sheep's wool from the concealed wolf; but wrong in condemning lawful clerical vestments. He was right in exposing the theatrical exhibitions of the monks; but wrong in condemning the use of organs and other suitable music for Church use. It is true that he sought to sever the gangrene, but then in his zeal he as often cut off the limb. He was in great danger of rooting up the wheat with the tares. He had monster evils to encounter, and at times his remedies were so extreme, as though he would cure a fever by the extreme of cold, or appease hunger by the repletion of satiety.

And it is both remarkable and instructive to note how the puritan and dissenter seize on these idiosyncrasies of Wickliffe to justify their extravagances. Overlooking the fact

entirely, that while the Church hails with delight all that part of Wickliffe's labor which was regulated by Scripture and primitive rule; but she has never endorsed or approved of those extravagances which the evil of the times led him to adopt, and which are mainly to be ascribed to the warmth of his temperament and the unusual depth of his convictions. But we hold him no more accountable for the lengths to which his followers, the *Lollards* went, than we hold Luther, Calvin, or Wesley, personally responsible for the unwarrantable use their disciples have made of the occasional and stray scraps of thought dropped by those great men. No doubt that the evil which men do lives after them, as well as the good; and often it happens, unfortunately, that unthinking and designing men, as well as the sincere, choose the evil as their rule rather than the good.

But it is time that we pass on to another phase of our *antecedent* causes of the Reformation lest we fatigue the patient reader. Wickliffe died in peace at his quiet country parsonage, the 29th of December, 1384, at the age of sixty years, an honor he never expected. It was for Rome to disgrace herself more by her malignity after his death than by her persecuting rage during life: for forty years after the good man's bones had slumbered in peace, as though still thirsting for blood,—she, in solemn council at Constance, passed a decree to resurrect his bones, burn them to ashes, and fling them to the winds, or scatter them on the face of the deep. She did this, to her shame be it spoken; forgetting in her infuriate zeal that the dust of the martyr would be the seed of the Church.

The ball had been set rolling, and who could stop it when Rome failed? The long ebbing tide had begun to flow, who could stay its proud waves? The goodly seed had been cast into good ground, who could hinder its working to the surface? The set time for God to favor Zion had come, and who could resist His will?

What Wickliffe had done in the Church, the King and the Parliament were doing in the Councils of State and in the nation. The Church of Rome had planted herself on British soil unasked; she had grown to immense proportions by varied strokes of policy; she had asserted lofty pretensions without law; she was an incubus upon the nation and was therefore to be dealt with by law. The Church and the nation in this respect were one; the Parliament acting as a committee for the nation; the Convocation as a committee of religion, reciprocated each other's influence, unitedly resolved to shake from their necks the yoke of Rome and once more assert the native *independence* of the British Church; the Church of the primitive Britons, the Church of the people.

It is historically certain that the Bishop of Rome exercised no kind of jurisdiction over the British Church during the first six hundred years after Christ. The contrariety of custom and teaching which was evinced at the Synod of Worcester between the seven Bishops and St. Austin, A. D. 601, has been maintained with various degrees of success from that time until the present hour. The ancient liberty of the British Church was then definitely asserted, and submission to Rome was positively refused. From that day till the great Reformation the two Churches struggled for the mastery. At times the Church of Rome, by her superb ritualism and immense pageantry and power, seemed almost to smother the British. Anon the latter would arise like a column of life and power, to maintain its original *independence* and freedom as against the former. When Wilfrid wished to impose the rites of Rome upon the British Church he was resisted at the celebrated Synod of Whitby, A. D. 680, in consequence of which he lost his See, and was never afterwards wholly restored;* but by the command of the King and Council with the consent of the Bishops he was

* Hart's Eccl. Records, p. p. 31, 32.

committed to prison for nine months: and no papal legate was allowed in England for nearly a hundred years, except in a private capacity.

The next matter of controversy which arose between Britain and Rome was one which agitated every part of Europe, that is, the right of *INVESTITURE*, which is the act of conferring a benefice, by delivering a pastoral staff and ring. The immense ecclesiastical power Rome had acquired over the western nations was sought to be strengthened by the Pope claiming the right of investing all the Dioceses of Europe with his own creatures. He attempted this in England. From William the Conqueror the Pope demanded *homage and tribute*. The sturdy king paid the tribute as a *charitable donation*; but withheld the homage. From time immemorial every British Bishop elect received the investiture of his temporalities from the king, from whom all the Bishops held their Church lands as Baronies. Homage and fealty were required from the Bishop to the king, who in return gave the Bishop livery and seisin of the temporalities of the Bishopric, by the delivery of a ring and a staff.

But when the papal pretensions increased, a council at Rome strictly forbade the Clergy to receive investitures from laymen, or to do them homage,* whether kings or otherwise. When this was sought to be enforced in England, the Church, with the king at the head vigorously resisted. Long and angry debates ensued. The Britons maintained with great resolution their rights and ancient customs. At last, however, in the Council of London, held A. D. 1107,† a compromise was effected, by the king yielding the staff and the ring; but retaining the rights of the Crown with regard to investiture, fealty and homage. Rome thus gained some material advantage, which she dexterously used, as she well knew that Episcopal consecration was in-

Carwitten's Hist. Ch. of Eng., vol. I, p. 13.

† Hart's Ess. Rectoria, p. 33.

complete without the ring and crosier, and by withholding these symbols of pastoral authority she could operate against the earlier stages of election; but it is noteworthy that in this conflict she did not destroy the *independence* of the English Church. Indeed the advantage gained by Rome, though operating for a time in her favor, yet it was an incipient *antecedent* of the future Reformation.

During the subsequent reign and the raging of civil wars the papal party made large and rapid advances towards complete independence of the civil authorities. They set up spiritual courts which exempted the Clergy from civil jurisdiction. This unwarrantable act of usurpation, through the fiery zeal of Thomas a Becket, led to consequences the most alarming, one of which was the murder of Becket in his own Cathedral, on the 30th September, 1170, and who was canonized on the 29th of December following.

The British people now determined if possible to break the power of the Clergy, and so check the assumptions and all further aggressions of Rome. For which purpose Henry II in January 1164 assembled the two Arch-bishops, twelve Bishops, and forty-two Barons, at Clarendon, near Salisbury, where they passed the celebrated Constitutions of Clarendon, which were wisely designed to fix the limits of the secular and ecclesiastical judicature, and laid a basis on which these separate jurisdictions might be formed without diminution of the regal authority. They enacted: "That ecclesiastical persons and their retainers should be under the civil authority; that the jurisdiction of the spiritual courts should be curtailed; that no appeals should be made to Rome, nor interdicts nor excommunications received from it without the consent of the king; and that all revenues of vacant preferments should belong to the king."* Thus did the British Church and people resist Rome's onward progress in these turbulent times of war, superstition

* Bate's Col. Lect., p. 204.

and ignorance, in the struggle they maintained for *independence*.

During the next century another bold step was taken by the British Church which greatly alarmed the Pontiff Clement IV, who had decreed that the first two vacancies which should occur in the Anglican Church should be given to two of his cardinals. This was called *PROVISION*. This usurpation of the Pope occasioned much discontent in the Church of England, and at one time the evil had become so intolerable that it produced frightful disturbances. This matter was at last brought to an issue in the time of Pope Gregory IX, who granted a provision on the patronage of one Sir Robert Theeringe, a Yorkshire knight, who resented it so highly as to associate with himself some eighty others who had received a like treatment, by whom the Pope's creatures were seized, and even his envoys were wickedly murdered. The King, Henry III, interfered to restore peace, and Theeringe, betaking himself to Rome was reconciled to the Pope, and recovered his right of patronage.* The king desirous of guaranteeing the religious liberties of England passed a statute, with the consent of parliament, A. D. 1350, called the act of *provisors*, which made void every ecclesiastical appointment which was made contrary to the rights of the king, the chapters or other patrons. Thus the privileges of Church patronage, and the Anglican Church herself, and the English Crown, were secured and maintained *independent* against the invasion of foreigners; and imprisonment or banishment for life was made the penalty upon all offenders against the law. The act of *provisor* then was another antecedent step to the Reformation, for which the Anglican Church was preparing by a slow but sure process.

The act of provisors, however, produced a reaction which had not been foreseen, which was, that aggrieved foreigners

* Hook's Ch. Hist. Art. Provisions.

in England having no redress at home had recourse to appeals to Rome, which however had the effect of an action in Church and State of a still more stringent nature. To prevent these appeals to Rome the Parliament passed, A. D. 1352, the act of *præmunire*, which runs thus: "That whoever procures, at Rome or elsewhere, any translations, processes or excommunications, bulls, or instruments which touch the king, against him, his Crown and realm, and all persons aiding and assisting therein, shall be put out of the king's protection, their lands and goods forfeited to the king's use, and they shall be attached by their bodies to answer to the king and his council; or process of *præmunire facias* shall be made out against them. All persons who accept of any provisions from the Pope, to be exempt from canonical obedience to their proper ordinary, are also subject to the penalties of *præmunire*." "If the act of mortmain put the Pope into a sweat", says Fuller, in his quaint way, "this of *præmunire* put him into a fever." "One Pope called it an 'execrable statute, a horrible crime.' "* Such are the terms Rome employs to all who thwart her ambition.

Once more the Pope resolved to retrieve his fallen fortunes. Again the nation protested against his arrogance, and then claimed their ancient liberties; nor would they rest till King John signed the famous MAGNA CHARTA at Runnymede, on the 15th June, A. D. 1215. This instrument is the boast and glory of every Englishman. It is the foundation of all true liberty in Church and State; on British and American soil. It is a glorious instrument and would have been perfect had it contained but one more sentence: "*The Church of England is free.*"

"On the signing of the Great Charta," says D'Aubigne, "the Papacy shuddered in alarm: the shock was violent. Innocent swore (as his custom was), and then declared the Great Charta null and void, forbade the king, under pain of ana-

* Fuller's XIV Cent.

thema to respect the liberties which he had confirmed, ascribed the conduct of the Barons to the instigation of Satan, and ordered them to make apology to the king, and to send a deputation to Rome to learn from the mouth of the Pope himself what should be the government of England and her Church. The king unable to support his disgrace, groaned and gnashed his teeth and rolled his eyes, tore sticks from the hedges and gnawed them like a maniac, or dashed them into fragments on the ground. The Barons, unmoved alike by the insolence of the Pope or the despair of the king, replied that they would maintain the Charta. Innocent excommunicated them. 'Is it the Pope's business to regulate temporal matters?' said they, 'by what right do vile usurpers and foul simoniacs domineer over our country and excommunicate the whole world.' '*

The Papacy failing to quench the growing enthusiasm for liberty and independence, and the swelling detestation of itself in the British nation, sought other means to dazzle the eyes, charm the ears, and captivate the senses of the people. She lavished munificent sums on churches which remain till this day marvels of art. She introduced imposing ceremonies and a gorgeous ritual. She instituted the worship of saints, whose effigies she presented in breathing marble and living canvass. She multiplied prayers for the living, sacraments for the dying, and masses for the dead. She invented pious frauds, novel mummeries, and astounding miracles. She exhibited fingers of the Apostles, a tooth, a rib, and a tear of our Lord, to the wondering multitude. The rod of Moses, the pap-dish of the Holy Child, the hem of Joseph's garment, and a lock of hair of Mary Magdalene; a feather of the Holy Ghost, and one of the angel Gabriel; the slippers of Enoch, the *snout* of a seraph, some of the rays of the star of Bethlehem; with innumerable others, not quite consistent with decency to be here

described.* The times were propitious to this superstitious mummery, corruption, hypocrisy and worldliness. Thousands, however, were waiting the dawn of a better day, when God by his power would break their bonds and continue the liberty of his ancient Church and maintain its independence. With enduring patience and unwavering faith in God they hoped against hope. Strong in the panoply of truth they met with dauntless courage the oft repeated onslaughts of Rome. In firm and steady step they advanced when opportunity offered. In phalanx deep and broad they sustained the shock of battle. With implicit faith in the ultimate triumph of truth they abode their time. They made no more haste than the certitude of speed. With a holy confiding instinct which never erred and never deceived they descried the approaching hour of Rome. The signs of the coming judgment were budding out one by one. With the joy of voluntary martyrdom they beheld the ultima ratio of the Vatican, whose last expedient has always been the fagot, the rack, and the gibbet. With hearts firm as adamant they looked upon the kindling fires around, well knowing that Rome could go no further; she might destroy the body, but she could not bend the will: and if they could brave this, they would overcome and victory was theirs.

God who sits in the heavens and derides the machinations of his enemies, chooses at leisure his times of working, his instruments of use, and his modes of operation. The set time was come. When he works, who shall hinder? O the depth of the riches, both of the wisdom and knowledge of God! His ways are past finding out! Simultaneously, as by the touch of a magician's wand, the mighty arts of making *paper and printing* books are invented. No time in the world's history was more propitious. Just at the needed moment this wonderful machine was dropt as it

* Brady's Anal. of Cal., vol II., p. p. 63, 64.

were from the clouds. Wickliffe had labored for years in translating the Bible into the English tongue, perhaps with no hope of its circulation but by the slow and laborious process of transcribing it with the pen. By the time paper was so matured as to be fit for printing, the press was invented, and Wickliffe's Bible was in the hands of the rich and the learned; the printer gave it to the people, who received it with the joy, "as the joy of harvest." The sight of a printed book was electrifying. "It was Minerva leaping on the earth in her divine strength and radiant armour, ready at the moment of her nativity to subdue and destroy her enemies. We may see in imagination this venerable and splendid volume gathering up the crowded myriads of its followers, and imploring, as it were, a blessing on the new art by dedicating its first fruits to the service of heaven." *

With the art of printing came a revival of letters, and a rapid spread of learning. The eagerness to read the precious volume became irrepressible and almost universal. The peasant in the field, the domestic in her kitchen, the parent in the family, the mechanic in his shop, the clerk in his office, the monk in his cell, the clergyman in his parish, and the master in his college could read in "his own tongue the wonderful works of God." Books flew as thistle down on every posting wind to all corners of the world, the people read, thought and compared the hideous deformities, in the name of religion imported by Rome, with the Scriptures and primitive teachings and usages. They became suspicious, dissatisfied and disgusted; the cry for *reform* was soon heard; it waxed louder and louder; they demanded reformation not *revolution*. "Restore the old, destroy the novel," said they. From the stand point of Scripture and primitive custom they surveyed with horror and indignation the idolatries and corruptions which Rome had for ages imposed and forced upon the ancient British Church. In the Bible

* Halbam's *Idt of Europe*, Part II, Cap. III, p. 153.

they found no Purgatory, no worship of the Saints, no adoration of images and pictures, no transubstantiation, no auricular confession as the alone condition of absolution, no papal indulgences, no supremacy of the Pope; in a word they found none of those popular novelties which had been invented by man, and imposed by the authority of Rome upon the credulity of the people, and had no higher authority than mere human assumption. Hence the old voice of Bangor, Icolmkil and Cærlleon called once more for reform, the cry became universal, it spake in thunder tones. The people protested and took their stand upon the immortal dictum, subsequently announced by Chillingworth: "*The Bible and the Bible only is the religion of the Church.*"

While the reformation was thus beginning in real earnestness in England, the Church of Rome had her hands full of her own domestic troubles, in the great schism of the west, by which two rival Popes distracted that Church for forty years. In the meantime the reforming principles were rapidly spreading in Italy, France, Germany and Bohemia, in the defence of which John Huss and Jerôme of Prague fell martyrs for God and truth.

Rome, however, soon found time to pay some attention to England. Henry IV, the son of Wickliffe's old defender, was now on the throne, to secure which he lent himself to Rome, and by whose influence he instituted a persecution against the Lollards, Wickliffe's followers. A pious priest named William Sawtre had presumed to say, 'Instead of adoring the cross on which Christ suffered, I adore Christ who suffered on it.' He was dragged to St. Paul's; his hair was shaved off, a layman's cap placed on his head, and the primate handed him over to the mercy of the Earl-Marshal of England, which mercy was not denied him: he was burnt alive in Smithfield in 1401, in the beginning of March. Sawtre was the first martyr to Protestantism."

In the next reign the persecution was turned against a

man of noble birth, Sir John Oldecastle, Lord Cobham. He was a Lollard, and refusing to submit to armed authority and renounce his faith in the reformed doctrines, he was cruelly suspended in chains over a slow fire, and burnt to death. Thus died the first English nobleman in the cause of the Church which had been planted by Apostolic hands in British soil.

In this chapter I have endeavored to show what were the *antecedents* that facilitated the reformation of the British Church from those errors which the Church of Rome had surreptitiously imposed upon it during the dark ages; by the prestige of her name, by usurped authority, by political chicanery, by self-styled and self-appointed Synods. That though Rome was in England she was never of it; and although her errors were diffused through the Church of England, yet they were not received as lawful dogmas by it. That having acknowledged the *independence* of the British Church in its first mission to the Saxons, and although it entangled her in the manifold meshes of her carnal policy, yet Rome never destroyed the existence, continuance, or independence of the Anglican Church. That England always maintained a steady stream of Christian piety and evangelical truth. She was never without many living witnesses for God and his Church. That she always protested, everywhere, and that stoutly, against Rome's aggressive assumptions, and passed many acts, Parliamentary and Synodical, against them. That Rome never destroyed the doctrines, superceded the sacraments, nor supplanted the line of the Apostolic ministry of the British communion. It is a fair logical and historical fact, then, that the Anglican Church had an organic existence, not only at the Reformation, but at the time of St. Austin's mission, and six hundred years before, even from the Apostles themselves. The Church of England, then, is not an offshoot of Rome, nor a branch of her. Nor is she a sect, nor a child of the

Reformation, nor the creation of Henry VIII. No sect up to the time of which I am speaking had yet arisen in England. Our Church had stood from the beginning an integral branch of the *One holy, Catholic, and Apostolic Church*, a well organized hierarchy, an unbroken ministry, a continuity of existence and a national independence, as the acknowledged Church of the British people fifteen centuries before either Henry or Luther was born, and had they never been born her reformation was certain.

It is therefore with some surprise, not altogether unmingled with pity, for many respectable persons who stultify themselves by asserting the contrary, when they have an object to subserve in belittling the Church and exalting the sects. They overlook a depositum of incontestible *facts* laid deep in the heart of the Church, running through all ages. On this point I cannot resist quoting a very popular foreign author, and Presbyterian, who says: "The Father of the Church of England was not Henry VIII. When the king cast into prison or gave to the flames men like Hilton, Bennett Patmore, Petit, Bayfield, Bilney, and so many others, he was not 'the father of the Reformation of England,' *as some have falsely asserted*; he was its executioner. The Church of England was foredoomed to be, in its renovation, a church of martyrs; and the true father of this Church is our Father who is in Heaven." *

The same may be said of the Irish Church, whose fortunes at the Reformation were bound up with those of the Church of England, from whom Ireland received her reformed Liturgy soon after its first compilation.

* D'Aubigne Hist. Ref., vol. V., p. 518.

CHAPTER V.

THE PERIOD OF THE REFORMATION.

The crisis—the foundation principle of English Reformation—the parties—the deadly struggle—the position of Henry VIII explained—Henry not the father of the Church of England—the Church of England not a sect split off from Rome—Rome a dissenting sect in England—the Reformers purged the Church of England of the corruptions of Rome—Cranmer—Edward VI—translation of the Bible—Bloody Mary—the Church's martyrs, &c., &c.

HE momentous crisis was rapidly approaching, to which all eyes were turned; that is, the Great Reformation. The cry for it was like distant thunder, with a gradual increasing sound, waxed louder and louder, with an echo that could not be mistaken. As the cause of reform emerged from a sea of storms, millions of hearts caught the sympathetic flame. The great gulf between England and Rome was rending itself wider and deeper. Great truths and mighty principles which for ages had been entombed in darkness were exhumed one by one and thrown upon the surface. The holy gospel, the law of the land, polite learning, a purer ritual, national politics, and social influence, all combining in their varied circles to fashion public opinion in favor of the long sought deliverance of the Anglican Church from papal usurpation.

The British communion having been originally planted by the Apostles, independent of Rome, and that same independence had been so stoutly maintained against papal aggressions, for so many ages, with various successes, from time to time; so the Reformation in England began independent of Luther, Calvin, or Zwingle, deriving its origin from the same authority that planted it—God alone; by whose

truth and grace she was now bracing herself for the final effort of shaking off all foreign influence, and once more breathe freely on her own chosen foundation of Scripture and primitive customs and rites. *This was the foundation principle of the English Reformation, viz., Scripture and primitive usage*; Evangelical truth and Apostolic order.

As events pregnant with importance rapidly succeeded each other, like the ocean waves in a storm, brought the Romanists and Reformers more clearly to view, defined their lines more sharply, and exhibited their principles, policy of action, tactics, and standards more tangibly, so they each gathered strength as the public mind espoused or disavowed their respective interests. The parties were rapidly approaching the point of decision. Eternal unalterable truth; stern immutable truth, must soon pronounce for England or Rome; for the old and true or the new and false. The balance trembled. The deepest interests were at stake. Men listened and looked with suspense, wonder and hope, as the chances swayed from side to side. The wedge of truth had entered and error must be riven off. A schism must come. Rome with her heresy and idolatry must either quit the ancient temple of God, or the Church of the ancients must relinquish her birthright inheritance, and give place to Rome, and retire, form a new sect, and build a temple elsewhere. It was impossible that the two could dwell in the same house. They must divide. All that Rome had brought into the Church of England and set up there of her own authority that could not be proved by most sure warrants of Holy Scripture and primitive customs must be swept away.

I must here digress a little to discuss the merits of a question that is commonly admitted as true, very wide spread and very popular, and generally taken for granted even among a large number of Churchmen themselves. The Church of England is commonly spoken of as coming

out of and as dissenting from the Church of Rome, as being only an offshoot of Rome, and the first and oldest of the Protestant sects, and a creation of King Henry VIII. This is not only the language and belief of many who dissent from her; but it is the common style in which many historians of acknowledged ability and authority, among whom stands in the foremost rank, the late Lord McCauley, who constantly speak of the Church as though she was simply a *sect among sects*, or one of the so called *all denominations*, which was revolutionized, instead of being simply *reformed* at the time of which I am speaking. But if the Church be an "*offshoot, or a sect, or a dissenting communion*", split off from Rome, we have a right to ask for the proof of this *fact*. When did she dissent? On what proof does this statement rest? Who were the movers in this action? Was the king? Was the Parliament? Was the Convocation? Was it the Church apart from these national powers? Was it done by any Synodical action, national, or provincial, or Diocesan? Where is the proof? The fact is, there is none. The Church never committed such a suicidal act. She never was of Rome; but Rome had forced herself, *ab extra*, for a time upon the Anglo Saxons; she had brought with her heresies, idolatries, and nameless corruptions, which had nestled in her walls, like bats, or owls, or a cage of unclean birds; against all of which the Church of England protested, and finally drove them out; and this was the Reformation. From what act of Henry's life, I ask, did he produce the Church of England and then adopt her as his child? None can be shown. We respectfully challenge *proof*. When the *curia* * at Rome pronounced sentence, A. D. 1534, adverse to him in the matter of his divorce; he at once pronounced a total separation of his kingdom from all Papal authority, and wished to put himself simply in the Pope's place in England as a kind of lay pontiff. He fail-

* *Baile's Hist. Popes*, p. 52.

ed, and his system did with him. This is all the real fatherhood the Church owes to Henry VIII of England. We say once for all, that our beloved Church never did dissent from Rome. She reformed abuses Rome had set up; she swept from her altars the polutions Rome had brought in; she washed the garments pure and clean, in the stream of the water of life, which Rome had stained; she protested and reformed, but never dissented: but rather, I shall show below, that the English and Irish Romanists *dissented from the Church of England*. The motive of those men who belie the Church in stating that she *shifted her base from the broad Catholic platform, which she had occupied from the beginning, to that of the narrow ground of a mere dissenting sect*, is but too apparent. Dissent, ipso facto, is guilty of the great sin of schism, and it resolves, nolens volens, to involve the Church in the same condemnation. When the Church rebukes the popular schisms, or refuses to confederate in schisms of nominal unity, then this false accusation is thrown in her face with a view to lower her standing and to justify themselves in their suicidal acts of division and rebellion against authority. The Church of England is not a Protestant sect; with all deference be it spoken.

We will now return to the more legitimate object of this chapter. The ever varying policy of Rome and her large experience in human diplomacy enabled her to confront the reformers daily with fresh difficulties and new obstructions, of such a complicated character as to tax to the uttermost their learning and ability. Haply for the Reformation, God in his mercy raised up men fit for the occasion. In every respect fit champions for the gigantic work before them. These men were as far superior to the common average of so called great men, as a giant is above a dwarf. Among these "mighty men of renown" stood one towering above the rest like the oak of a thousand years rearing its lofty head above the common forest. This was Thomas

Cranmer. His part in the coming drama makes it necessary that he should be introduced to the patient reader with as full a portrait as we can well present; as on him, more than any other, fell the arduous task of sustaining the contest with the Romanists. The other Bishops who adhered to him often impeded his designs. Latimer's simplicity and feebleness provoked contempt; Shaxton's contentiousness and pride excited disgust; Barlow's ostentation and love of parade raised scorn. Cranmer's opponents, especially Stokesley, Gardiner and Tunstal were not ordinary men; but he was equal to those he had to encounter.*

Thomas Cranmer was born at Aslaeton, in Nottinghamshire, 1489, of a good family. At the age of fourteen he went to Jesus College, Cambridge, where he was distinguished for his proficiency in his university course of study. He obtained a fellowship in 1511; but shortly afterwards vacated it by marriage. On the death of his wife he was re-elected to his fellowship in Jesus College, and appointed University examiner of the candidates for Theological degrees. Shortly after this he was introduced to the king. Against his inclination he was made Archbishop of Canterbury, 1533, in the forty-fourth year of his age.†

Cranmer was a man of handsome countenance, tall and well proportioned, of a magnificent forehead, and had a singular fascination of casting his eye to heaven, as though he looked there alone for success. The man who blamed him felt at the same time he must praise him. He was not easily imitated. He evinced a strong vitality of soul. Always regardless of himself. Quiet in the midst of tumult. Patient in opposition; of untiring industry, inexhaustible ingenuity, ready skill, and of great dexterity. He was a chaste classic, a profound theologian, well versed in jurisprudence, master of the scholastic systems, and an accomplished academian. As an ecclesiastic he stood unrivalled. Possessing

* Carwithen's Hist. Ch. of Eng., vol. I., p. 161.

† Bate's Col. Lect., p. 235.

a happy amiability he was never repulsive—never extreme. Impetuosity never betrayed his prudence: he knew when to stop and when to proceed. Always on the side of truth, law, order, the nation and the Church. He mixed prayer with labor, and ever evinced a confiding trust in God. Unconscious of a double motive or of moral wrong, he dreaded no surprise and felt no shame; being a man of upright Christian life, virtue was his true nobility. He kept the true faith and guarded it with sleepless vigilance. Cheerful, sprightly and humorous, though never guilty of levity, he was in the highest sense a leader. Having a well balanced judgment, he was a just arbiter of disputes. He was able in debate, and being a good speaker he could move the senate and calm the fury of a multitude.

If at times he seemed to vacillate and doubt, it was easy to see that this arose from the timidity of caution, natural to the man, not from cunning. And it must be borne in mind his times were unparalleled, and he was exposed to dangers appalling to humanity. He was surrounded on all sides by wily and powerful foes, and had to manage an imperious and turbulent king, and all this too in the midst of duties of Church and state that would have crushed a thousand other men.

The state of parties was now such as to require, in the order of Divine Providence, some *accident or turning point* by which the final upshot of the long pending decision might be given on one side or the other. That was not long wanting. The cause was not man's, but God's, Who chooses His ways and means when He pleases, secret and mysterious to us. When Cranmer was introduced to Henry he quietly and casually suggested the solution to the difficulty of his divorce, which had held Europe, the Pope, and the king, in irritating suspense for six years. Over this matter much has been said and written by the Church, Rome and dissent. But whatever view is taken of this fact by various partizans, the

following facts cannot be overlooked by any upright mind wishing to arrive at a just conclusion. Henry had been married to his brother Arthur's wife, with whom he had lived for twenty years. When his only surviving daughter Mary was about to be espoused to the Duke of Orleans, the French Ambassador raised the doubt of her legitimacy, which vexed the king and seemed to open his eyes to a new view of his position. His Queen had given untimely birth to a numerous offspring, which had the effect of creating fears in the king for his succession. Or it might be that his wife, whose ascetic devotions might seem to fit her more for a convent than a court, whilst her person, not attractive at best, was now rendered less so by increasing infirmities. Or lastly, whether the charms of Ann Bullen had conjured up in him this strong sense of the sin he had committed in his marriage with Catharine, as may be imagined without any great breach of charity, of a man whose conscience upon other occasions seems to have been singularly ill-timed in its suggestions. So it was, a divorce was decided upon* in England contrary to the decree of Rome; the Pope denounced the action, and Henry in return had the pleasure of knowing that a Bill had originated in the House of Commons, which in a few days passed the House of Lords, sweeping Rome and all that pertained to her forever from England. The Church was victorious. This act obtained the Royal sanction; was approved by both houses of Convocation; by both the Universities, and the whole body of the Clergy, except Fisher, Bishop of Rochester, and Sir Thomas More, both of whom fell martyrs to their refusal to acknowledge the king's supremacy. Thus Henry became the occasion but not the *cause* of the Reformation: the *turning point*, and not the father of that happy event.

Rome, dissent and infidelity have united in some painstaking effort to gloss the Church of England with a dash of

* Blunt Ref., p. 113.

colors, in which they have painted the sad and gloomy character of Henry, indeed as a brutal prince; as if his general conduct had any essential connexion with our Reformation. There is nothing more absurd than to defend the one by the other. It is often seen that an inscrutable Providence brings about the most glorious effects by the most vicious of instruments, causing the wrath of man to praise him. Admitting, for argument sake, all that has been said against King Henry VIII by our adversaries; admitting also that he was a leading agent in effecting it; still the workman is not the work. The Temple of Solomon was built with cedars of Lebanon, hewn by workmen of *heathen* Tyre. Did that make it a *heathen* temple? Jehu did not please God, but his reformation did. Nebuchadnezzar, Cyrus and Ahasuerus were idolaters, but their edicts for God's people and service were approved by him. The temple in which Our Lord was presented, and in which he preached and worshipped, had been repaired and restored by the impious and cruel Herod, who sought Our Lord's life. Cruelty and injustice were necessary in putting Our Lord to death; still his redemption was well pleasing to God. We are not careful to defend the character and conduct of all those who had any part in the Reformation; but we bless God for his work, and for many of the instruments he raised up for it, and for over-ruling and directing others to his own glory in the good of his Church.*

Not a few worthy and able men have believed, and many still believe, that the Church of Rome was so corrupt and heretical as to destroy the very *essentials* of a Church; and consequently the Church of England must be either a corrupted form of the Romish, or she is a new Church, sprung up at the Reformation. She is neither the one nor the other. In her darkest days and in her closest communion with Popery, she was a Church, though an *erring* one. The Israelitish

* Theoph. Anglice., p. 183

Church still remained a Church even under Ahab; the Jewish Church still existed under the Pharisees; the Scribes sat at Moses' seat and were to be obeyed in all things lawful. Jerusalem was "the Holy City", though its rulers rejected Christ. The Church of Corinth still remained a Church, though guilty of carnal divisions, heresy, drunkenness and incest. The Christian Church existed even when "the whole world groaned that it had become Arian." The ark of God was still the ark of God, even whilst it remained in the hands of the Philistines; and the vessels of the Temple were Holy, even at Babylon. The Church of Pergamos was still a Church; although it was corrupted by the doctrines of Baalim and of the Nicolaitanes. So the Church of England, though she had fallen from her former purity, was still a Church while under the assumed sway of the Pope. If she was not a Church *then*, we admit that she is no Church *now*: we would then allow that she was founded at the Reformation, that is, that she is the work of *man* and not the work of *God*; that she sprang from earth and not from heaven, that she is a new Church, and therefore no Church at all. For if the Church had not been founded by Christ and his Apostles, it could not have been founded at the Reformation, nor at any time since. But, we submit it to all devout and sincere searchers after the truth, that the Church of England was a true Church, and (papal corruptions excepted) the same Church we have described before papal times, in them, and after them, that she is to day *. From the very beginning the ancient British Church had the essentials of a Church. She received and held the Catholic faith. She had the Holy Scriptures; the two Christian Sacraments; the three creeds; the Apostolic Ministry; the Lord's prayer; the ten Commandments; and was at unity within herself; and thus she was a Church. Nor did Rome ever deny them or destroy

* Theop. Anglic. pp. 194, 195.

them, though she greatly obscured them, and fearfully marred them by her corruptions, which, it was now the object of the Reformation to sweep away.

"But," it is said, "do not the thirty-nine Articles contain an exposition of the doctrines of the Church of England, and were they not first drawn up, as they now stand, in the year 1562: and if so, where was the faith of the English Church before that time? And, if she had no Articles of faith, how could she be a Church? and how therefore be united in doctrine with the Catholic Church?"

We will answer these objections, and explain the Church's relations in the words of Canon Wordsworth, from his *Theophilus Anglicanus*, a little book that ought to be read and mastered by every youth of our Church.

"Where," says the Canon, "we might ask in reply, was the faith of the Universal Church of Christ before the year 325, when the Nicene Creed was promulgated? And the answer would be, it was in the Holy Scriptures, as interpreted by the Church from the beginning. So the Church of England holds neither more nor less than 'the faith once (for all) delivered to the saints.' The thirty-nine Articles contain no *enactment* of anything new in doctrine; but they are only a declaration of what is old. In them the Church of England affirms that Holy Scripture 'containeth all things necessary to salvation', and that by Holy Scripture she means 'those canonical books of whose authority was never any doubt in the Church', in which she asserts that the three creeds which have been received by the Catholic Church ever since they were framed, 'ought thoroughly to be received and believed.' She rejects the practise of public prayer in a tongue not understood by the people as 'plainly repugnant to the word of God, and the custom of the primitive Church. Similarly she appeals to 'ancient authors', 'ancient canons', 'Fathers' and 'decrees' of the Church in her Ordinal, Homilies, and Canons. She is ready

to be judged by the earliest and best ages of the Church. But on the contrary the Church of Rome, on other occasions, and especially at the Council of Trent, in the sixteenth century (A. D. 1545-63), in defiance of the General Council at Ephesus, imposed *twelve new articles of faith*, which Rome acknowledges not to be found in Holy Scripture, to be believed on pain of damnation, on the authority of this Council, which was uncanonical in its convocation, illegal in its convention, and uncatholic in its constitution. Thus she claims to herself the power of publishing a fifth gospel, or rather, as may be truly said, she convicts herself of obtruding on the world a new religion, and of being so far a *new Church*.* Here let it well be observed that the Church of England never received the doctrines of the Council of Trent.

The king's supremacy being settled, the work of doctrinal and liturgical reform was next to proceed. On this subject, the Bishops were equally divided, although all but Fisher were unanimous in renouncing the authority of the Pope. On the side of the Reformation were Cranmer, Goodrich, Shaxton, Latimer, Fox, Hilsey and Barlow. The Romanists could boast of Lee, Stokesley, Tunstal, Gardiner, Sherborne, Nix and Kite. Of the king it may be justly said that he was trusted by neither party. He was but a poor reformer. He had written against Luther; but he likewise had driven the Pope from England. He had burnt Protestants for opposing the Papacy; but he consigned Papists to the scaffold for denying his supremacy. He divorced one Queen who favored the Romanists; but he beheaded another who supported the Reformers. Once possessed of the supremacy in England, he seemed to look still towards Rome. Fickle, arrogant and pedantic, he could ill brook opposition, and conceived the monstrous idea of dictating the faith to the nation.

* Theoph. Anglic., p. p. 19*, 199.

Henry, however, had passed the rubicon, and he must now proceed. His first onslaught was made upon the monasteries, in demolishing which he accomplished two objects: the first of these destroyed the homes of those religious fraternities that still stood by the Pope to a man: the second was the appropriating to himself and his creatures immense revenues. By this act he scattered forever the most turbulent disputers of his supremacy, and obtained ample funds for the carrying out his more private designs.

In the month of October, A. D. 1535, the visitation of monasteries began, the first resignation being dated November 13th. The next year an act for the dissolution of the smaller monasteries was passed. A. D. 1539, the Parliament ratified their dissolution and granted their revenues to the king. On the 22nd April 1540, the Knights of St. John of Jerusalem were suppressed. Five years after this all the colleges and chantries were granted to the king, except the two Universities.*

For ten long and stormy years this work of destruction and sad excess went on, till the hearts of the multitude growing hard by custom were equal to the most appalling enormities. "Monk and Nun turned out of house and home, pensioned indeed, but pensioned with a miserable equivalent. Their beautiful dwelling places laid low, that all hope of return might be cut off; their cells surrendered to the bats and owls; their chapels made a portion for foxes, the mosaic pavements torn up, the beautifully painted windows dashed in pieces, their bells gambled for or sold to foreign lands, or sunk in the bottom of the ocean; all utterly dismantled";† save a few only of the larger ones. Their magnificent libraries, containing many rare and valuable folios were treated with barbaric contempt. "Some books", says an eye witness, "were reserved for their jakes, some to scour their candle sticks, some to rub their boots,

* Bate's Col. Lect., p. 239.

† Blunt Reform., p. 155.

some sold to grocers and soap-boilers, and some sent over the sea to book-binders, not in small numbers, but at times whole shipsful, to the wondering of foreign nations; a single merchant purchasing at forty shillings apiece two noble libraries to be used as wrapping-paper."* These were some of the coarser features of those times; but it is impossible to describe the profanity, ribaldry, profligacy and sacrilege that prevailed everywhere, even to open rebellion, which had to be suppressed by the sword.

Meanwhile Cranmer, although not an unconcerned observer of this brutal violence, was busily employed in circulating the Scriptures. Wickliffe, Tyndale and Coverdale's translations had been in whole or part already printed, and Cranmer's Bible was published A. D. 1539, and after much opposition from Gardiner, who endeavored to suppress it, a royal proclamation was obtained to place it in every parish church in the land, imposing a fine of forty shillings a month upon those curates and parishioners who neglected to provide an English Bible for the use of the Church. Cranmer, who while at Cambridge had studied the whole Bible for three years daily, without commentary, without human theology, well knew the power of the Holy Books. He thus put the spiritual character of the gospel in bold opposition to the formalism of Rome. He substituted the solid rock for the sandy foundation. In reading the infallible word of God the people would distinguish the false from the true, and thus help on the work of the Reformation. In addition to this he appointed to several vacant Sees divines favorable to the Reformation.

In the year 1535 the first book of prayer was published by the authority of Convocation, which was called the **KING'S PRIMER**. This was a wise and bold stroke at the mummeries and novelties of Rome, whose divines through many long ages had bewildered the people by many subtle

* Spilman Hist. of Sacrilege, p. 202.

distinctions between Latria and Dulia, making God and his creatures equal objects of adoration and worship, at least to the vulgar mind, which is incapable of appreciating refined and speculative differences between *the service of God and servitude to a creature*. This book was an attempt to sweep away the dusty, musty, cumbering, confusing and idolatrous rituals of Rome; and substituted in their stead a simpler and purer service for the worship of the Creator, the Triune Lord of Heaven and earth; and condemning the former rituals as corrupt, idolatrous and blasphemous. This book was a very simple ritual; but full of the seeds of truth and devotion. It contained the ten commandments and a short exposition of them; the Creed and the Lord's Prayer followed by a brief paraphrase. After this followed the salutation of the Virgin, taken from the Gospel. Then the seven penitential psalms and a Litany; concluding by some ancient prayers and hymns.

It will thus be seen that in the publication of this Primer there was no innovation; but the simply brashing away of the accumulated *novelties* of papal times. The putting away of the *new* and restoring the *old*; which was done regularly and by authority, beginning in the right place and at the right time. The book was received with boundless demonstration of joy from the people, for whose use it was principally intended.

The next year, as Reform progressed by slow but sure and steady steps, the Convocation and the king adopted a confession of faith in the form of ARTICLES, although not without considerable debate and opposition from the Papal party who were powerful in both Houses of Convocation, and as it might be expected the articles themselves were not so orthodox as they were afterwards made. They were designed as a national confession of faith for the establishment of *quietness and unity*, and as they contained propositions favorable to both parties, they were signed by both, and were

for a time a kind of compromise between them. They were ten in number, very diffuse and wordy in style, of which I will give a brief summary, chiefly by way of illustrating the progress of the Reformation. It was declared:

First, That the articles of the Christian Faith were contained in the Word of God, and in that were briefly enumerated in the Apostolic, Nicene and Athanasian creeds, and that all other doctrines were declared heretical, especially such as were condemned by the first four General Councils.

Secondly, That baptism is a sacrament necessary to salvation. In this article the opinions of the Anabaptists and Pelagians are condemned as detestable heresies.

Thirdly, That penance, which consisted of contrition, confession and amendment of life, was a sacrament.

Fourthly, That in the sacrament of the altar, "under the form and figure of bread and wine, is verily, substantially and really contained and comprehended the body and blood of Our Saviour Jesus Christ."

Fifthly, That justification signifies "the remission of our sins, and our acceptance and reconciliation unto the grace and favor of God", and is a gift of God "promised freely unto us, for the sake of Jesus Christ, and the merits of his blood and passion, as the only sufficient and worthy cause thereof."

Sixthly, That images might be used as kindlers of devotion, therefore it was expedient that they remain in churches.

Seventhly, That saints might be honored, as they were in heaven with Christ; but not with that honor that is due to God only.

Eighthly, That prayers to the saints were laudable; but that we must not think of obtaining blessings from them, only we may pray to them that they may pray for us.

Ninthly, That ceremonies are useful to raise men's minds to God, since they have a mystical signification.

Tenthly, That as it was charitably, mentioned in the book of Maccabees, recommended by many ancient doctors, and a usage which had continued in the Church so many years, even from the beginning, to pray for the souls of the departed, no man ought to be grieved at the continuance of the practice ; but it was allowed that "the place where they be, and the name thereof, and the nature of the pains there be uncertain by Scripture " ; yet all idea is distinctly repudiated that any pardons from the Bishop of Rome could deliver souls from Purgatory, and send them direct to heaven.*

The mixture of the old and the new learning is very observable in these articles, which properly speaking formed a *transition period*. The reformers were treading on disputed ground. In view of the powerful opposition they had to confront in Gardiner, Stokesley, Tunstal and their partisans, they knew well that if they were precipitate, overreaching or unaccommodating, and fastidious over small matters, they might lose everything. They were therefore content to gain what they could ; to receive the truth as it were, by instalments, and this they secured by these ten articles. For by obtaining these, they cut away no less than four out of *five* Romish sacraments ; clearly showing that if the reformers had not convinced their opponents, they had at least silenced them.

In addition to the Primer and the ten articles there was issued in the course of the next year (1537) another book, entitled, "THE INSTITUTION OF A CHRISTIAN MAN." Concerning this remarkable book there seems to exist considerable historical conflict. Collier, followed by Carwithen and others, affirms that this treatise was drawn up three years before its publication by the Bishops. They speak of it also as having been published by *authority*, without, I humbly conceive, sufficient foundation. I have examined several

* Abridged from Hardwick's Hist. of the Articles, App. L, p-p. 224-234.

authorities on this little treatise; but the most satisfactory, to me at least, is the account given by Hardwick. "THE INSTITUTION was drawn up by a number of commissioners; but never regularly submitted to convocation; and although published by the king's printer, it was not, like the former book of articles, provided with a preface by His Majesty, commanding it to be received by his subjects. Being thus destitute of royal authority it is called the *Bishop's Book*. It consists of an exposition of the Creed, the Seven Sacraments, the Ten Commandments, the Paternoster, Ave-Maria, Justification and Purgatory. The introduction to it is no more than a letter from the commissioners to the king, announcing its completion. This drew from him a very guarded answer, which, while committing him to the assent to its publication, does not so to a full sanction of its contents."*

It has for years been to me a painful conception that those good and great men, the Reformers, who had obtained such a triumph in the articles of 1536 as to prune away *four* of the papal sacraments; and then in the next year so stultify themselves as to publish by authority their sanction of the original *seven*: "the re-introduction of matrimony, confirmation, orders and extreme unction, with the title of sacraments, into the 'Institution of a Christian Man', is deplorable as a retrogressive step. But Dr. Jenkyns has called attention to a MS. fragment of the articles of 1536, subscribed by Cranmer and other members of the reforming party, in which the above sacred rites are actually styled after the manner of the '*old learning*', though defined in such a way as to distinguish them entirely from the rest.

This circumstance lead Dr. Jenkyns to the conclusion that Stokesley, Gardiner and others of the anti-reforming school, preferred to remain silent on the subject in 1536, rather than to adopt those restricted definitions"† as are published in

* H. Hardwick, Art. p. 64, Note.

† Hardwick, Art. p. 59, Note.

the articles ; but seized the opportunity of putting forth their old favorite dogmas in the *Bishop's Book*, which was put forth without royal authority.

The restless irritation of the Romanists would not, however, allow the teaching of the *Bishop's Book* to go unchecked ; so they issued another book entitled **THE NECESSARY DOCTRINE AND ERUDITION OF ANY CHRISTIAN MAN**. This being issued by the joint consent of Parliament and Convocation, and obtaining the royal sanction, went by the name of the *King's Book*, which was a slight modification of the *Bishop's Book*, in favor of Romanism, and the party being powerful it once more revived the dying hopes of the Papacy, and the Reforming cause for a time seemed to halt ; which served as a period of rest for the Reformers to survey their position, draw their forces more closely together, and to brace themselves up by devout prayer and faith in God for renewed exertion. The power, temper and interest of the opposing parties would not allow them to rest long on their oars. The temporary flush of success the Romanists had gained by the issue of the *King's Book*, spurred them on to a bolder effort, which secured the enactment of the six articles, which, by reason of its severity, was called the whip with *six stings*. As we have before said, that the king was at best but a poor reformer, and although possessed of the supremacy, his face looked still towards Rome ; he sent a message to the House of Lords that he was desirous of uniting his subjects in religious opinion. A Committee was formed to draw up some articles of agreement ; but it was composed of such discordant elements that after eleven days of almost fruitless debate they could only report their conclusions to the house in the form of six questions, which however became law A. D. 1539, with an evident intention to catch Cranmer within its folds. He stoutly opposed it, and spoke against it with great force and ability, even to its last stage. When the Bill was about to pass the Arch-

bishop left the House, with the consent of the king. It passed the Commons without opposition, and soon obtained the royal assent.

This sanguinary act occasioned immense suffering, and confirmed the temporary triumph of Gardiner and his party over the friends of the Reformation. Though the Papal jurisdiction had been abolished, yet the people were now oppressed by a yoke still more galling. As God tempers the weather to the shorn lamb, so he prevents the faithful from sinking into despair. Under this calamitous reverse two circumstances sustained the courage of the reformers, and checked their enemies from improving their success into complete victory. At the request of Cranmer the free circulation of the Scriptures in our own tongue was granted by Letters Patent to private persons. The people, long thirsty for the word, now rushed to the waters of life and drank freely, and whosoever had the means bought the precious volume. A man would be seen at the lower end of his church on a Sunday reading it aloud, whilst numbers flocked around him to listen and to learn. The Reformation thus became a common topic among the people in the streets, shops, alehouses, taverns and elsewhere. The other circumstance that encouraged the reformers was the well-timed sympathy of foreign Protestants, which nerved and strengthened their hands. For although our reformers were never Lutherans, yet Cranmer knowing them well from his residence in Germany, was fully convinced that their causes had much that was common to both. This cordial unity and co-operation between the two peoples led to what is called a German *mission* to England, which was fraternally received by an English *Committee*. These two commissions had several conferences, which resulted in the draft of a scheme of Protestant unity, containing the very pith and marrow of the English reforming dogma: it comprised thirteen articles, which were afterwards amplified into our

present thirty-nine, forming the connecting link between them and the Augsburg confession of faith. These articles are another transition step in the progress of the English Reformation in advance of the former ten Articles, taking a higher and purer ground. They also show that the Augsburg Confession was by no means the sole source of the thirty-nine, as many historians and divines have erroneously supposed; in fact very few authors have noticed these thirteen articles at all, although they bear the signature of Cranmer,* and one copy is said to be extant corrected by the king's own hand writing.†

Such was the condition of the Reformation at the death of Henry. Any one caring to understand the true state of things at that period, will be surprised to find how small a share of the real reforming work, especially of the internal portion of it, can be ascribed to the good will and sound policy of that Prince. How few the materials and how slender the foundation for the unwarrantable statements so persistently put forth that Henry VIII was the Father of the English Reformation. Still we acknowledge with devout thanks to Almighty God the use He made of him in accomplishing the overthrow of the papal supremacy, and other acts of external reform, in which he seemed to be but a blind and passive agent, drifted by concurrent influences, mostly intended by him to subserve his ambition, passion and interest, with little or no view of the purity of the Church or the glory of God.

On the accession of Edward VI, the Josiah of his age, the balance once more swung in favor of Reform. The Papal party looked on with amazement and chagrin; nor did they relinquish the advantage they had gained during the latter part of Henry's reign without a struggle. Joy and gladness inspired the hearts of the reformers, and re-

* See Hardwick, Art., p. p. 73-78, and Ap. II, where these Articles are fully discussed.

† Hardwick, Art. p. 68.

animated their hopes. The effects of the brief reign of this young Prince was faintly analogous to the Saviour's word to the stormy sea of Galilee: "*Peace, be still.*" The Church had rest and prospered. Cranmer, to whose unmatched counsels, was now called the immortal Ridley, the Bishop of London. As the ranks of the reformers were marshalled and the old veterans fell in one by one, they addressed themselves astutely, but with pious caution, to clear the track of all opposing obstacles, and unitedly resolved at all risks to complete the work they had begun. The Reformation was now to advance.

The word BIBLE was the countersign by which all the friends of the great general were called to their posts. The first of those successive publications by which Cranmer purified the faith and built up the Church of England, was ERASMUS'S PARAPHRASE OF THE NEW TESTAMENT, a copy of which, as well as the Bible, was set up in every parish church throughout the land. He well knew that this divine sword was the heavenly instrument by which the morbid excrecences of Rome were to be severed from the trunk of truth. Although he had far more offensive weapons in his armory than this, yet the time was not come that would have justified their use. This act was wise, moderate and conciliating, for Erasmus was a Romanist; but from whose eyes the scales were fast falling.

The next was a book of HOMILIES, twelve in number, supposed to have been written by Cranmer, Ridley and Latimer, for the use of public congregations when a competent number of ministers of sufficient qualifications could not be found. These were written in a simple style, well understood by the common people; they embrace topics of grave importance to every man; they "contain godly and wholesome doctrine", and were designed as a bulwark against popery and fanaticism. Gardiner, the leader of the Papal party, violently opposed these; but failed to establish any

well grounded objections, as their material is drawn from Scripture and authorities universally acknowledged in the Catholic Church.

Passing over a host of smaller books and tracts issued by the reformers, as we cannot discuss them all, we come now to consider that which by God's blessing has done more than any other book in the world, *except* the Bible, to purify, restore and conserve primitive Christianity; that is, **THE BOOK OF COMMON PRAYER**. Although it dates its origin, progress and completion from the reforming period, yet we shall not attempt to give its history, exposition or defence, as this has been done so well by able pens, such as Wheatly, Comber, Procter, Bereus, Hallam and others, in separate and masterly treatises; to any one or all of these authors we respectfully and confidently refer our readers: and content ourselves in answering a popular and trite objection against it, as a manual of liturgical devotion for common or public use. Our readers will pardon the brief digression.

Let it be premised as an acknowledged fact that this book is designed for public and common use, and only ostensibly for family use, and less so for private use, as perhaps few things should obtrude into the private-sanctuary, where the pious soul delights to commune with God alone, like Moses on the Mount. We must say in all candour that the stale objections of our opponents too often evince a pitiable ignorance of the matter objected against, and the temper they betray is not always seasoned with that abounding grace which in other matters they take unusual care to show.

It is objected that the Prayer Book is but a *paper wall* between the Church and Rome. Be it so; our opponents fail to see that the same *paper wall* divides the Church from them. This is a sword with two edges. The phrase "*paper wall*" is very equivocal. It may mean a *thin* partition, causing only a slight barrier, easily broken through, and so the access to Rome be made easy to members of the Church

of England, by a kind of short cut. If by the paper wall this be meant, then we deny the soft impeachment, and charge back upon our objector the imputation of ignorance of the Church, her literature and her *esprit de corps*. If by the paper wall be meant all those acts, decrees, articles, canons and the like which were enacted by Parliament, Convocation and Synods, by which the Church of England became Protestant, as opposed to Rome (for she is Protestant in no other sense), and by which she reformed herself from the heresies and corruptions of the Papacy; such as the supremacy of the Pope, Transubstantiation, Purgatory, Priestal Confession, Celibacy, Invocation, and the like; then we admit the charge as true; and with such paper she presents a wall to Rome that she will never pierce with her keenest lance, or dismantle with the most terrible of the thunderbolts of the Vatican. If by the paper wall be meant the massy volumes which her divines have given to the world on the Protestant controversy from the Reformation to our times; such as Cranmer, Tillotson, Pearson, Barrow, Hooker, Taylor and other celebrities; then we admit the objection with all its force, and all the opprobrium it is intended to convey; for by such paper wall the Church of England stands the acknowledged champion of Rome, and the strongest bulwark of Protestantism in the world. She has written more and better on this subject than any other communion in christendom. If by the paper wall be meant the Bible, then in that respect we occupy the same vantage ground with our opponents, for what have they as a dividing line from Rome but the Bible? But let not our objector overlook another fact, that by the very same Bible by which the Church purged the Prayer Book of papal heresies and idolatries, she at the same time and from the same heavenly page rebukes the schisms and the assumptions of the sectaries of every name, in every age, and in every place. But we will digress no further.

The Book of Common Prayer was revised and confirmed towards the close of Edward's reign. The Clergy were directed to enforce attendance on the new service, under severe penalties. Such holidays as were retained in the calendar were to be kept. The marriage of the Clergy was declared to be legal to all intents and purposes, and their children were enabled to inherit according to law. The Church had now almost attained the culminating point of the great Reformation. Primitive doctrines and usages had been brought back. The Prayer Book and articles had been received with joy by the people. The gangrene had been removed; the waters of the sanctuary had been filtered clear; the dust and cobwebs of Popish times had been brushed away; the ark was again afloat; the Church had been reformed regularly, canonically, legally, Scripturally; but now alas! the spoiler comes.

On the premature and much lamented death of Edward, his sister Mary ascended the English throne, A. D. 1553. Mary was violently bigoted to the Popish superstitions, and having lived in continual restraint she was reserved and gloomy. Irritated by the pretensions of Lady Jane Grey, and by many other causes, her temper rendered her furious. Steps were soon taken to revoke the Reformation, restore the old superstition, and reconcile the kingdom to the Pope. The popish prelates were set at large and the Reformers occupied their cells in the Tower and elsewhere. The former to polish and make ready their carnal weapons for the final combat; the latter to polish their heavenly arms for mortal combat, in which they must die; yet in dying conquer. The crisis was inevitable; it was the last; upon this everything for the future would turn for weal or for woe. The temper of the times favored sanguinary measures. Men thirsted for blood. Both parties had persecuted. One from the necessity of the case, the other from principle, and therefore from deliberate choice. The faggot, the rack and

the gibbet, were the favorite engines of papal warfare, and by Mary's accession and policy they were placed at Rome's command; nor was she slow to bring them into the field.

The Romanists, headed by Bonner, assailed the astute defenders of our Church and faith, chafed with the bitter remembrance of many defeats; of long and successful resistance of their assumptions, heresies and oppressions; they came smarting with wounds from fields of former strife, inflicted by the hands they now sought to paralyze; they came flushed with vain hopes of sure and successful conquest; and having bared the red right arm of hell, they built their altar of blood; they filled the trenches around with liquid fire; they demanded their victims for sacrifice, and the "noble army of martyrs", two hundred and eighty-eight in number, surrendered to voluntary martyrdom, as the redemption price of our glorious Reformation, and the future liberties of the ancient Church of our nation. The price was excessive, but this HOLOCAUST was worthy of the noble cause for which it was offered, and it cost Rome all that for which she had so ignobly struggled for nine hundred years. Among those who suffered by fire were five Bishops, twenty-eight Clergymen, eight lay gentlemen, eighty-four tradesmen and mechanics, one hundred husbandmen, fifty-five women, and four children. All this was terrible and serves to illustrate a principle, that persecution never put down a good cause and never set up a bad one; a principle of truth, it is believed, the Papacy is slow to learn. Many discerning and wisely judging men see in these deeds of cruelty and barbarism the real spirit, genius and tendencies of Romanism. Viewed in whole or in part it may be said to be exclusive in its claims, awful in its sanctions, and terrific in its instruments of working. Under its sanction, yea by its command, science and ignorance, refinement and barbarism, wisdom and stupidity, taste and animalism, mistaken zeal and malignant enmity, sanctimoniously pour out their virulence

against the truth of God, and cry "Hosannah"! Its hirelings go forth sword in hand to shed the blood of the martyrs, "and wear out the patience of the saints." Romanism is majestic and imposing in its ceremonies, dazzling by its lights, its ornaments, and its gorgeous trappings. It fascinates by its powerful music, its breathing marble, and its living canvass, and all the diversified forms of art. It is strong in the patronage of the great, in the power of wealth, in the endless versatility of its policy, and unlimited in its powers of accommodation to the various characters, tastes and conditions of its votaries. For the profound it has metaphysics and philosophy; for men of taste, wealth and fashion, it has the fine arts; for the superstitious it has signs and wonders; for the skeptic, forbearance; toleration for the liberal who eulogise and aid its cause; it has enthusiasm for the ardent, lenity for the voluptuous, and austerity for the severe; it has fanaticism for the sensuous and mysticism for the curious; for the formalist it has imposing rites and ceremonies; for the moral the merit of good works; and for those who are destitute of them, it has the merits of the saints at accommodating prices; it has penance for the poor, extreme unction for the dying, and masses for "the spirits in prison", whose means will provide the requisite ransom.

With Romanism civil liberty cannot long co-exist; with certain portions of revelation it is utterly irreconcilable; with the discoveries of science it is at times directly at variance; to the spread of popular education and the circulation of the Scriptures it is strenuously opposed. From the sage and from the simple it demands the secrets of the life and the heart; over the domestic sanctuary, the seat of the noblest and purest affections, it exercises, and claims to exercise by divine right, the control of a parent, which it pretends to wield by the sceptre of God.

The Papacy during Mary's bloody reign was a gigantic machine, wielded by intolerance and cruelty to destroy the

bodies and souls of men ; but the reformers broke its power by the truth, fidelity and suffering. Rome in persecuting times appears robed in superstition, mitred with an assumed omnipotence, by which it wields the keys and the crosier, with a licentious leer in her eye, and like a tiger bathed in blood, ever ready to spring upon her hapless prey. Her features are stamped with the glowing characters of the history of the past, and we know her when she crosses our path. Our glorious reformers knew her too ; knew how to deal with her, how to oppose her ; for they learned by the cruelties she inflicted how to contend with her in her might, and they have perished or triumphed for our good. In every age, and under every sky, when Rome has had the power she has ever exercised it in deeds of persecution. Her footsteps are stained with blood. When her name is mentioned it brings with it images of the scaffold, the stake and the flame ; and we, in more than imagination, see the persecuting vandals standing in the gloom ; the lurid glare of burning faggots light up their fiendish faces, and now and then a shriek is heard to tell the meaning of the scene. The stigma of blood, unless she repents, will rest on her forever ; the spot will remain, whatever grave apologists may say or write. She has branded herself with her own hand, and all the perfumes of Arabia cannot sweeten that hand again without deep repentance and reformation, for while the world stands Rome will be known all over it as the guilty persecutor of the saints of the Most High. Should any of our Roman Catholic brethren think this an over-drawn picture, we respectfully refer them to the history of the various Inquisitions of Rome, Goa, Portugal, Spain and Venice. To Fox's Book of Martyrs ; to the persecutions of Piedmont, of the Huguenots, and, of more modern times, of the Madai family, the facts of which no justly judging man can doubt, and no devout Christian can read these facts but to shudder at, abhor and condemn the spirit and genius of the system that en-

acts them.

England's Church during this sad ordeal saw her "noble army of martyrs" translated by chariots of fire to the bosom of God; the last wave of the storm was a wave of fire which burnt out of the Anglican Church the plague spot of Rome; but, as the reign of Elizabeth shows, she retained her identity and continuity; her ministry unbroken; her sacraments and her faith unpolluted; herself independent and free.

Avenge, O Lord, thy slaughtered saints whose bones
Lie scattered on Britannia's mountains cold;
Even them who kept thy truth so pure of old,
When erring fathers worshipped stocks and stones.
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the "Bloody Mary", who rolled
Mother and infant down the rocks: their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
Over all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learned the way,
Early may fly the Babylonian foe.

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CHAPTER VI.

RISE OF THE MODERN SECTS.

The word *sect* explained—the puritans—rise of the sects—the "Frankfort troubles"—the new discipline—Canterbury and Geneva—the sects have no historical existence—Baptists—Calvin the father of Presbyterianism—the inward call—Congregationalists—private judgment—the vast number of sects—with whom lies the Church-making power—dissenters—decline and fall of the sects—they unchurch themselves—John Knox and his followers—the Cromwellian period—the Church triumphs—Lord Macaulay—his ignorance of the Church of England.

HE word *sect* in this chapter is used in the sense of the denominational distinction of those communions which have, by a voluntary act of their own, removed from the ancient foundation of the Catholic Church, and assumed a position of their own, by which they distinguish themselves both from the Church of England and from one another. Any intention of using this word in an invidious or in an opprobrious sense is entirely disclaimed.

At the death of Queen Mary the Church was left in a state of disorder bordering on anarchy, and the discordant elements were so incohesive that it required almost superhuman wisdom in the next reign to bring out of the existing chaos any harmonious elements of strength and beauty. It was however an era of great men and great things.

On the accession of Elizabeth the work of reconstruction was resumed, under Archbishop Parker, Bishop Jewel, and others, who still adhered to the foundation principle of the Reformation, that is, the purification of the *visible* Church according to Scripture and primitive custom. The Marian persecution was stopped, and steps were immediately taken to revise the liturgy of Edward VI, which by the act of

Uniformity was enjoined to be used in all places of public worship on St. John the Baptist's festival.

No sooner had the Church emerged from that sea of fiery persecution under Bonner and his coadjutors, than she was beset with new difficulties from a party of extreme reformers called *Puritans*. The religious element during this reign resolved itself into three distinct courses of action, which ultimately resulted in giving rise to the *modern sects* of separatists, or dissenters. *First*, there was the papal party, which adhered to all the dogmas of Rome, as defined and confirmed by the Council of Trent. This party began to stand aloof from the Church on the first accession of Elizabeth, and finally dissented from her A. D. 1569.* *Secondly*, there was another extreme party, the *Puritans*, who were again divided among themselves into Anabaptists, Presbyterians and Independents. *Thirdly*, between these two extreme parties, of Rome on the one hand, and dissent on the other, stood the Church of England on the ancient Catholic basis, occupying a kind of middle ground between the above named extremes; whose position is well expressed in the following golden sentence: "*It hath been the wisdom of the Church of England, ever since the first compiling of its public liturgies, to keep the mean between two extremes; of too much stiffness in refusing, and yet of too much easiness in admitting variation from it.*" † While Cranmer and those who acted with him knew where to stop, the extreme reforming party ran to the wildest extravagances; an incident natural perhaps to all reforms. The Church of England was content with reforming abuses; but the puritans aimed at *revolution*, as their subsequent history abundantly proves.

We have now to find the connecting *links* between the causes and their effects which resulted in producing the *modern sects*. Historically, no doubt, the latent causes lay

* Bate's Col. Lect., p. 272.

† Preface to Prayer Book.

their foundation in the extravagances of Wickliffe. Nearly all the principles peculiar to modern dissenters, and which the Church has always refused, may, with slight attention, be eliminated from some of the extreme tenets of Wickliffe, some of which even he held as doubtful. But the Lollards evolved the starting points, the puritans discussed and shaped them, and modern dissenters have matured and adopted them. While Wickliffe boldly taught all the reformed doctrines proper, he also taught, perhaps from the necessity of the times, community of goods; that Church property might be alienated by the popular will; that the character of the Priest affected the validity of the sacraments; that unordained men might assume the functions of the Priesthood; that a presbyter had power to ordain; and many such like tenets.*

During the Marian persecutions many of the English Reformers fled to the continent of Europe and assembled at Frankfort, where they met Anabaptists, Presbyterians, Independents, Lovests, and many others, all commingling and discussing their incipient multiform speculations as to the Church of the future. This produced the well known FRANKFORT TROUBLES, which like Pandora's box filled all Europe with the manifold evils of dissent and schism, leaving nothing but hope at the bottom. On the return to England of the refugee reformers, many of them resolutely determined to force their novel systems upon the reformed Church of England, where they were headed by Thomas Cartwright, and in Scotland by the famous John Knox. Cartwright and his party continued to hold their peculiar opinions, but refused absolutely to separate; but the Presbyterians under Knox flatly objected to the fundamental constitution of the Church, although reformed.

Out of those returned from exile were "drafted many recruits. Jewel, the Coryphæus of them all, a man indeed

of matchless learning, which he nevertheless wields, ponderous as it is, like a plaything; of a most polished wit; a style, whether Latin or English, the most pure and expressive": he was a pillar of the Church, and took the lead in her defence.

The first era or date of separation, which produced such a plentiful harvest of nonconformists, as given by Neale, takes its rise from a set of canons called *Advertisements*, printed and published A. D. 1564. They aimed to enforce uniformity of "doctrine and preaching; administration of prayer and sacraments; certain orders in ecclesiastical polity; outward apparel of persons ecclesiastical; and promises to be made by those entering on any ecclesiastical office."†

When the Queen's proclamation authorized the *Advertisements*, the Bishops were called upon to enforce conformity, and all the London Clergy who did not comply within three months were deprived of their preferments. Six or seven within the diocese of London did not comply, and the next year they began to hold separate assemblies, and determined to adopt the Genevan Presbyterian discipline altogether. They declared against every ecclesiastical name and office whatever, which was not sanctioned by the Genevan interpretation of the New Testament; Cartwright having been expelled the University of Cambridge became the leader of the new discipline.

The confusion of systems at this time is not to be described. The conflicting claims of rival sects and the temper, extravagances and violence of the parties is sad to read and contemplate: they were very numerous, although many of them were of minor importance, whose name even is scarcely known to any but the curious student of history. The ground they occupied was new, untried, assumptive, and often arrogant. They violently declaimed against Rome for her novelties and assumptions in *heresy*; while they themselves

* Blunt on the Reform.

† Sparrow's Coll: 121.

were guilty of similar novelties and assumptions in *schism*.

Of the sects which sprung up at the Reformation and in subsequent times, we shall now speak. As organized religious bodies they are modern: they had no historical existence before that great event. Their names even do not occur in the history of the Church of any age or nation, till about the time of the Reformation. If any of my readers doubt this candid statement of *fact*, he can test it, any moment, by referring to any good Church history. Even some may doubt, yet at the same time will acknowledge, if only for the argument sake, that our Lord and his apostles did set up and organize a religious visible society which they called the CHURCH, which the "*gates of hell should not prevail against*", and which is to continue "*till the end of the world.*"

Now as the Baptist denomination is the oldest historical body of all the *modern sects*, let the enquirer ask himself this question: "Where shall I find the history of the Baptist denomination, from the days of our Lord and his Apostles, as a visible organized body of Christian men and women?" He will be very much surprised to find that no mention is made of any such body, society or Church, in any history of the Church, particular or general, until fifteen centuries and upwards after Christ and his Apostles. The first record we have of the Baptists, as a Christian body, or as a communion, was about A. D. 1523. The Anabaptists, as they were called; from their custom of re-baptizing, sprung up in Germany during the Lutheran Reformation there, under the leadership of certain enthusiasts of the name of Leyden, Munceer and Knipperdoling, to whom the organization of this body can be traced, but no further, although they claim persons as holding Baptist sentiments much earlier; which claim may indeed be allowed, but with no real advantage to them, as individual opinions do not make a Church any more than one swallow makes a summer. If no trace of

them can be found until the date above mentioned, where were they for fifteen hundred years? Did they receive the great commission from Christ? Was the Christian faith deposited in their care? How have they kept it? Did they allow it to slip from their hands, and they quietly to slip out of existence, that even their name as a Christian Church is not once recorded in any history, from the beginning down to the year 1523? Therefore, as a historic body they were not instituted by Christ, nor by his Apostles, nor by the Fathers, nor by the schoolmen. Whence then are they; from heaven or of men? If they be from heaven, then they can show their pedigree; but they are of men, a *modern sect* of Christian people, founded by the men, in the place, and date above named; and therefore self-constituted.

Suppose again that the same devout student pursues his pious and diligent search for the historic descent of the Presbyterian Church, he will discover the same result. No history makes any mention of that communion until twelve years later, viz. A. D. 1535, when Calvin and others sat up the first Presbyterian Church of which we have any historic record. But this is altogether too late for that respectable body to prove their claim to a divine origin, or to have been Apostolically descended: Indeed Calvin expressed his dissatisfaction with his system after he had formed it. In a letter to Cardinal Sadolet he says: "We do not deny that we are destitute of the regimen which the ancient Church had." * It is also stated on the authority of Prof. Wilson that he made application to Archbishop Cranmer to be ordained a Bishop, and so place himself and his followers within the communion of the Catholic Church. But this letter, it is said, was intercepted by Cardinal Sadolet, or we do not know what might have been the result had it reached the Archbishop, and had the request of Calvin been granted. It might have been possible in that case that we should not

* Wilson's Ch. identified, p. 176, a book that should be read by every Christian.

till this day have heard of a Presbyterian Church; for undoubtedly Calvin was not only the first Presbyterian; but the sole deviser, author and founder of Presbyterianism. Henry, his biographer, says: "Calvin was the first from whom the idea of pure Presbyterianism sprung. The Church discipline introduced by Calvin can never properly be considered as ancient. Calvin's structure is the result of an experiment made by the human mind." "Nothing of this kind, before the time of Calvin, was known at Strasburg." "No trace of such an institution existed in Geneva at an earlier period."* Unlike the English Reformers, who contented themselves with removing all erroneous and superstitious customs that would not stand the test of Scripture and primitive rule, Calvin went much further; he proceeded with a keen critical spirit to cut away creeds, traditions, observances, holidays, and many lawful rites sanctioned by long usage and Catholic authority, and even Episcopacy itself; and set up in their stead a system of discipline altogether *new*, by his own sole authority, that was Presbyterianism.

The fact of Calvin's system being novel and unheard of, led to the unanswerable challenge of the judicious Hooker, concluded in these words: "A very strange thing sure it were that such a discipline (Presbyterian) as ye speak of should be taught by Christ and his Apostles, in the Word of God, and no Church ever have found it out nor received it till this present time; contrariwise, the government against which ye bend yourselves be observed everywhere throughout all generations and ages of the Christian world, no Church ever perceiving the word of God to be against it. We require you (Presbyterians) to find but one Church upon the face of the whole earth, that hath been ordered by your discipline, or that hath not been ordered by ours, that is to say, by Episcopal regimen, since the time that the blessed

* Henry's life of Calvin, vol. I., ch. 5, *passim*.

Apostles were here conversant." *

"A very strange matter if it were true", says Bancroft, "that Christ should erect a form of government for the ruling of the Church, to continue from his departure out of the world until his coming again; and that the same should never be once thought of or put in practice for the space of fifteen hundred years; or at the least (to take them at their best) that the government and kingdom of Christ should then be overthrown, when by all men's confessions the divinity of his person, the virtue of his Priesthood, the power of his office, as he is a prophet, and the honor of his kingly authority was so Godly, so learnedly, and so mightily established." †

Calvin's *experiment* was indeed a monstrous one. He undertook it alone. He set it up by the sole prestige of his own genius, ability and weight of character. He proved himself equal to it. He was a great, good man. But his "experiment" involved the mighty task of revoking the history of fifteen hundred years. Not only the institutions of corrupt ages; but also those of the purest ages of the Church. He took his stand, clearly, outside the pale of the acknowledged Catholic Church. He did this too as a layman, for he was a lawyer by profession, and was never in orders, never ordained, although he was one of the most subtle and profound theologians that ever lived. Yet as the Holy Scriptures tell us that "*God accepteth no man's person*", whatever his ability, knowledge or power may be, we have a right to ask by what authority and by whose power he tried this "experiment?" His biographer shall answer for him: "We must here observe, as that which is very remarkable in the development of Calvin's spirit, the deep inward feeling which he had of his responsibility as to the care of souls: that teachers of the gospel derive their office not from man, but from God. Convinced of the divine na-

* Hooker's Preface, ch. IV., § 1.

† Bancroft's Sermon, 1583, p.p. 10, 11.

ture of his calling, to awaken and to deliver souls was for him, as well as for Luther, a duty to which he had bound himself by an oath upon the Bible."*

This then is Calvin's only ordination, *the inward call, and his oath upon the Bible*. Surely this is a perilous mode of assuming, by one's self, the high authority and holy functions of the sacred ministry! Does not this very act open the door for the admission of every fanatic, schismatic and heretic who conceives his *inward call, and will bind himself by oath upon the Bible*? Calvin's system was a change of masters; from the "despotic" to the "aristocratic."† From the Pope to Calvin. From the Vatican to Geneva. A change from Trent to the consistory. From the decisions of that Council to Calvin's Institutes and "*Ordonnances Ecclesiastiques*." But are not both wrong? Are not both human and both unauthorized assumptions? Do not the dogmas of Trent endorse grievous heresy, and the "new experiment" of Calvin involve schism? The Church of England has so regarded both, and so treated both the one and the other; and undoubtedly she is right. Trent, in effect, adds a fifth gospel, and Calvin in like manner adds a 29th chapter to Acts of the Apostles, contrary to the teaching of St. John, Rev. xxii: 19. If there be a regular and an irregular call to the holy ministry, if there be a right and a wrong, by what mode shall we discover it? How shall we know the false from the true? If we depart from the teaching of Scripture, which affirms "*that no man taketh this honor upon himself?*"

I know that the advocates of Presbyterianism will say that Calvin's system is found in Scripture; yea, that he was most anxious to base it on Scripture alone, to the exclusion of every other foundation whatsoever. But this begs the question at issue. This brings the sacred ark into the arena of strife. But there is a graver doubt laying aback of all

* Henry's life Cal. vol. I., p.p. 164, 165.

† Ibid, p p. 365-69.

these positions. Calvin starts with a clean sweep of the court of all the witnesses, and the only witnesses that can prove the truth of the Scriptures. He dismisses the authority of the Church, traditions, fathers, Councils, customs, Bishops, Popes; yea, the very Church herself which has been the witness and keeper of holy writ from the beginning; having declined the testimony of all these witnesses, how does he know, after the lapse of fifteen hundred years, what is Scripture? On this point he must take the voice of the Church through all ages. By her testimony the truth of Scripture is established; by her the Scriptures have been kept. It is with ill grace then, we conceive, that after she has kept God's Word through so many ages, he reaps the fruit of her maternal care, then manufactures a system *peculiarly of his own creation*, new and untried, he turns round and ignores the existence of the Church Catholic, the keeper of the truth, and sets up his new discipline by the authority of those very documents the Church has conserved and handed down to him and others.

The advocates of Calvin seem to overlook another fact of some importance, which is, that the Church of Christ was organized, her ministry appointed, her sacraments established, her commission delivered, and no doubt most of her regimen formed, many years before any Scripture was written at all: that when the Apostles left the Church in the hands of their successors, it was left with an Episcopal constitution, and with the three orders of the holy ministry; and so it remained for fifteen centuries, without the least hint of Presbyterianism, till Calvin arose at the great Reformation, and advanced with his new "experiment." I conclude, therefore, in view of this whole argument, that Presbyterianism is a *modern sect*, and such, I opine, will be the conclusion of every careful student of this part of Church history, who is unprejudiced, impartial and just. The Church is as divine as the Scriptures. It is as presumptu-

ous to make a *new* Bible as it is to set up a new Church. Both are from the same divine source.

If we now turn to CONGREGATIONALISM we shall find our enquiries will end in the same result. The pious student of history will encounter the same perplexities, and new difficulties will force themselves upon him at every step. The first mention made of them, historically, is about the year 1580, when the Brownists formed a society, which however was disbanded on account of mutual dissension, and their leader, Robert Brown, returned to the Church. The society was reorganized in Holland, A. D. 1609, with Robinson for their pastor. The next we read of was formed in England in 1616, and finally in Massachusetts in 1620. This sect was chiefly composed of persons who said they *conscientiously dissented* from the Church of England on account of the hierarchy of that Church; the vestments worn by the Clergy, the Book of COMMON PRAYER, and above all, the sign of the cross used in holy baptism; all of which were very offensive to them. They hold that every man has a natural right to worship or not, according to the dictates of his own conscience. They exact no test of faith as the term of communion. They profess and claim entire enfranchisement in all matters ecclesiastical. They attach no great importance to the office of their ministry, as the minister is only one among the many, having no more authority than an ordinary member, and is appointed and removed by the popular will and vote. They take a clear leap over all historic times, per saltem, to Apostolic times, affirming that all the primitive Churches were congregational, free and independent of each other. Their system developes and encourages an unlimited exercise of private religious opinion, and their main concern is to maintain a certain independency of all outside control. Their assertion that the primitive churches were independent, in their latitudinarian sense of the word, is supported by very slender evidence, by a great

deal of special pleading, in the course of which they overlook great principles, an array of incontestible facts, and the entire genius and natural current of the history of the primitive period. Their foundation is utterly unhistorical. Besides if the primitive Churches were independent of one another, the supporters of that system are bound to show it by undisputable evidence; where, when and how they lost that order of organization so soon after Apostolic times, and by what link they logically and historically connect themselves with Primitive Churches, and how they can restore their identity after being lost for sixteen hundred years? These things require no comment; and without giving offence, we may fairly assert that the Congregational body, a very intelligent and respectable community of Christians, is a *modern sect*.

The Congregationalists claim the exercise of the right of *private judgment* in the most unlimited sense, in all religious matters. On this subject they speak and write in the broadest platitudes, and in the most glowing magniloquence. They assert the right of every man judging what is religious truth and what is not. The right to maintain and express the conviction, to the exclusion of all means beyond those of argument and persuasion, to make a man think, or rather to make him say otherwise. In a word, it is designed to disallow the right of forcing a man to believe, or profess to believe, as others bid him. It includes not only the right to judge for one's self, but, so far as coercion is concerned, the right, if one pleases, not to judge at all. For though no man has a moral right to embrace error, yet it does not follow that another man has a right to reclaim him by force. They say this right being allowed frees a man from every form of persecution. It leaves inviolable the supremacy over conscience to Him who alone is the fitting and rightful sovereign. It permits the conscience to act freely in obedience to essential laws. It secures for the

propagation of truth the only weapons she can successfully employ, that is, argument and persuasion; and it robs error of the only weapons it can wield, which are, penalties and violence. In a word, the right of private judgment prevents truth from resorting to that in which alone she is weak, and error from resorting to that in which alone it is strong.

To this it may be replied that while every man has a natural right to think as he pleases, yet no man has a moral right to approve of error. Just as every man has a natural right to read the Bible for his soul's health, and to bathe in the sea for the health of his body. His right to bathe is as clear as his right to read. His right to bathe implies also his right to swim; but if he cannot swim, or if he swim very imperfectly, it must be allowed that his efforts to swim must be dangerous, nay fatal, and that he should not proceed more than chin-deep, or he will find himself in deep water, and not being able to swim, the consequence must be of the most disastrous nature. So St. Peter says: "*They that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction*", 2 Pet. iii: 16. While men have the undisputed right to judge, yet there are few that have the ability and means to judge justly. Unless a man judge rightly it is no judgment at all, it is a mere opinion, impression or fancy mistaken for private judgment. The right of private judgment is seldom asserted in anything but religion. Ask any common man what is his private judgment on certain points of philosophy, medicine, chemistry, law, mathematics and the like; he would doubtless smile and think you are simply poking fun at him. Yet the same man who would nor could pronounce any judgment at all on the above named subjects, yet would in the most solemn manner pronounce upon the most abstruse, sublime and momentous dogmas of religion, of which he has no more knowledge, from the very nature of the case, than he has of philosophy, law or medicine. The right of private judgment is

almost in all cases the claim a single individual makes to pronounce upon a matter as against the united voice of antiquity delivered by those who have authority, by reason of their ability and position, in the Church. It implies that the Church does not believe and teach the truth; but the individual man does. It implies that any individual man may dispute, deny, contradict and subvert what the whole Church may declare to be truth; and that he may reverse and oppose her judgment of authority, in definitions, decisions, teachings and interpretations of truth: that he has a right to dissent from or misinterpret her articles, creeds, rites, ceremonies and dogmas; wilfully, stubbornly and openly, on the authority of his own private opinion alone; provided he protects himself by the plea of conscience, although that conscience may be ignorant, prejudiced, or ill trained. The absolute exercise of private judgment disallows a proper court of appeal, in matters of faith, as in law, philosophy, science, and the like. Private judgment is an unsafe criterion of general truth. It is much more likely that the individual may err than a multitude, in whose counsel there is safety. The man who asserts it under the pretence of being guided by the Spirit of God ought to demonstrate his claim either by miracle or by invincible reason*; or he may be a mere fanatic. It implies unwarrantable presumption in any man who sets up his private judgment or opinion in opposition to the declared public sentence of the Church.†

But it is time to return to our narrative. I had intended to have given a short account of the large family of METHODISTS; but as I shall devote the next chapter to that subject I shall defer what I have to say of them till I come to that.

Nor need I occupy the reader's time in narrating the rise and progress of the vast quantity of other sects, which

* Hooker's Preface, ch. 3, vol. I.

† Theoph. Angli, p. 204.

swarm both in England and in America; as the facts, comments and conclusions must be generally the same, especially with reference to the Lutherans, Dutch Reformed, Menonites, Universalists, Friends, Unitarians, and the "twice two hundred" smaller ones, all of which assert themselves to be CHURCHES; and perhaps, as that ancient classic word is now so commonly used to designate these various religious sects, there may be no great breach of propriety, certainly none of Christian courtesy to allow their *popular* use of it.

It is and must remain an indisputable and eternal truth, that OUR BLESSED SAVIOUR and his holy APOSTLES did plant the TRUE CHURCH by their own proper ministry and authority, which has ever since been known as "*the one Holy, Catholic and Apostolic Church*", which is to endure to the end of the world. If the true Church had not been planted by them, it could not be planted now, by any possibility; therefore the modern sects are not Churches in the true, New Testament and historical sense.

In the organizing of these multifarious forms of sects, in the framing of their articles of faith, in the appointing of their ministry, in the instituting of their sacraments, and in the ordering of their discipline, they one and all seem to act as though they had new Churches to make, instead of being lead by the one established by Christ and his Apostles. At least so it appears to me; hence they have ignored, overlooked or taken for granted a great foundation principle which they ought to have first discussed and settled; but which none of them has done, as far as I can learn. The foundation principle is this: WHERE, AND WITH WHOM, LIES THIS NEW CHURCH-MAKING POWER?; or in other words, with whom is the *depositum* of power intrusted to organize and plant a new, independent and separate Church, in distinction from and in addition to the one planted by the Saviour and his Apostles, which has continued ever since? I hum-

bly conceive that if this proposition was thoroughly examined, fully discussed, critically gone into, and amply surveyed in all its sides, with the Bible in our own hands, and a proper spirit of humility to regulate us, every man would come to the conclusion that this power rested alone with God, that he has not delegated it to any man, nor to any number of men, whatever their goodness, greatness, power, or learning. For man to attempt this now under any pretence whatsoever, is an awful and daring infringement upon the divine prerogative, and presumptuous interference with the working out of the divine counsels and plans. Man's duty is to believe, not to doubt; his province is obedience and active goodness, not creation, revelation, or legislation. One would suppose that if the power to create new Churches had been delegated by God to man in modern times, that power would have been uniform more or less, in its operation, like that of the primitive Church. But is it so developed by those who have had so large an experience in Church-making? Sadly we must answer no! Every sect chooses to adopt a system so peculiar to itself and so diverse from the rest as to destroy every semblance of uniformity; so that this very diversity of both doctrine and discipline is of itself, *prima facie*, evidence that they have no divine authority for making new Churches, as they lodge their ecclesiastical power in directly opposite and contradictory agencies. The Romanists, which became a sect in England A. D. 1569,* place it in the sole despotic authority of the Pope; and the Baptists, Congregationalists, and some others place it wholly in the democracy of the people. The Presbyterians place it in the joint power of ruling and lay elders; while the Wesleyans assume it in their conference, which is composed of their ministers alone, and reject all lay influence altogether. Such a confused contrariety as this makes the hand of the human appear with unmistakable cer-

* Hook's Ch. Dict. Art. Rome: Buck's Theo. Dict; Bate's Col. Lect., p. 271.

titude : and as St. Paul says division is a mark of the *carnal*, all dissent carries upon the face of it the infallible proof of its human origin ; it is of the earth, *earthly*.

The sects not unfrequently complain of the custom of calling them dissenters, alleging that there can be no dissent where there is no national Church established by the law of the land. There is, no doubt, a sense in which the word dissent has a practical meaning as descriptive of those who refuse to conform to a Church established in any country by the laws of that country : this, however, pertains only to a politico-eccelesiastical meaning. There is also a higher sense in which the word dissent may be lawfully used as descriptive of all those who depart from that historic order of Church government established by our Lord and his Apostles, and which continued in unbroken identity for fifteen hundred years, or until the modern sects dissented from it and set up a discipline of their own, and which was wholly unknown in the world till then. In this sense the word is used throughout this chapter, to convey the idea that all who depart, or separate themselves, by an act of voluntary willingness, from the Church Catholic, are dissenters from that order and discipline as established by Christ's authority, and which sometimes results in the three-fold sin of schism, heresy and apostacy.

One schism contains the seed of another schism, inherent in itself. If one section separates from the visible Church of Christ, another sect may separate from them, from the like causes and so on without end. All sin is down hill in its tendency, and schism degenerates to apostacy, from the inherent tendency of itself. This is abundantly exemplified in Geneva, the mother of Presbyterianism, the seat of the good and the great master Calvin, which is now almost entirely delivered over to the triune power of skepticism, rationalism and transcendentalism ; while the Papacy seems

to triumph over all.* So of Congregationalism in the New England States, which was once the home of the English evangelical Nonconformists, the boasted birth-place of "liberty of conscience", "free institutions", and "liberty of worship." The state of things is thus described by a New England Congregational minister, whom no man will dare to contradict. He says:

"We are fallen to madness and to folly, that I am persuaded, that if the Devil came visibly among many, and held out independency and liberty of conscience, and should preach never such false doctrines, as that there were no devils, no hell, no sin at all; but were merely man's imaginations, with several other doctrines; he would be cried up, followed and admired. We are insensible and not affected, under all spiritual plagues of heresy, schism, blasphemy, intolerable anarchy; the fortieth part of these errors, heresies, blasphemies, which are now in the midst of us, would, seven years ago, have made our hearts ache, and our hair stand on end, filled our faces with paleness and blackness, whereas now we make light of them."† New England is in a far worse condition this day.

The Baptists, Presbyterians and Methodists have swarmed forth such numerous sects from their original hives that it is a work of labour and pain to discover the original stock. Nor do the sects of the same family co-operate in harmony. They regard each other as natural enemies, hostile, jealous, envious; they deal in detraction, proselyting and rivalry, one against the other, in a style which is a scandal to the Christian name: and the result of all is the rapid growth of Romanism, Infidelity, heresy, rationalism and irreligion. Viewed as a whole they present more the appearance of a Pantheon than the Church of God. When and where will these things end? "*O Lord how long?*"

The work of schism and dissent has in itself the element

* Lect. by D'Aubigne, London 1847

† Edward's Gangræna, p. p. 75, 76.

of self annihilation. Their historic continuance seems to average about three or four hundred years. This is manifest in the history of most of the ancient sects, with few exceptions. As of Arianism, Pelagianism, Novatianism, Donatism, and the like. Not that their doctrinal evils cease, but as a body they become extinct. Shoals of sects have been born, matured and died since the great Reformation, leaving nothing behind them but the footprints of error and apostacy. Where, for example, are the Presbyterians of France, Geneva and Holland? Where are the Cromwellian Presbyterians of England, together with the Familists, Lovists, the fifth monarchy men, and a number of others? As bodies they are all extinct. They bit and devoured, and were destroyed one of another. Of the future fate of the existing sects we will not pretend to prophesy; but their ever-increasing divisions, strifes, rivalry, political preaching, and worldliness, ominously forbode a coming conflict, which will shake and upheave society to the sad confusion and surprise of all Christendom; unless God in his abundant mercy and wisdom should avert such a calamity by means now far beyond the reach of human foresight.

How devoutly one would desire that all Christian men, truth loving disciples of the Lord Jesus; with calm, clear judgments, with candid minds, and with prayerful, humble and teachable dispositions, would well weigh, as before God, the existing evils of dissent. Truth is more sacred than party; it is more divine than opinion; it will outlive a thousand sects. O that men would lay aside all party strife fancied notions, human opinions, and deceiving presumptions, and bring their naked souls to the cross of the dying Saviour, saying, "Thy will be done." The purity, unity and progress of God's ancient Church, which has existed so long, and has outlived all her ancient enemies, must surely be dearer to God's dear children than any mere sect of modern date. Be sure, my dear reader, that dissent is schism,

schism is sin, and sin is the source of every sorrow. Cease then, O ye Christian men, for the love of God, for the honor of our adorable Redeemer, for the souls of men, and for the good of the Church ; cease I pray you from division, strife, and party, and return to that holy communion which is the mother of us all !

It is a matter of frequent complaint in this country that the Church of England and the Protestant Episcopal Church of the United States *unchurch* all other denominations of Christians. To this complaint there is a very simple answer, which is, *that the various sects unchurch themselves*. Their non-recognition by the Catholic Church is owing entirely to their own acts and deeds, by their withdrawing from the communion of the One Holy Catholic and Apostolic Church, and setting up voluntary societies of their own, by which act they cease to be members of the visible Church, and reduce themselves to sects or denominations. Having thus dissented, or withdrawn from the Church, of their own free election, surely they cannot complain that she leaves and treats them accordingly. Their claiming communion with the Church, while at the same moment they are in rebellion against her, is a paradox that they must explain. If they conceive that they are entitled to Catholic recognition their only course is to make out their case ; but this they can never do, until they repent of their sin of schismatic rebellion and return to obedience and duty to the Church whose communion they have abandoned. The sects being exiled, so to speak, is no fault of the Church ; it is by no act of hers that they have placed themselves where they are. When they get ready to return, the Church no doubt will receive them with a cordial welcome. And in my humble judgment there is no remedy for the existing evils but this.

There is however a distinction to be borne in mind, which is this, that while the modern sects have placed themselves outside the pale of the *visible* Church, as organized societies,

yet the Church is pleased to bear ample testimony in their favor as *individual* Christians, as persons of undoubted piety and moral excellence, no doubt in many respects equal to or even surpassing many of her own children. There are, however, degrees in goodness, of which God alone, "to whom all hearts are open", can be the judge. So much of Christian excellence as may be evinced by the individual members of modern sects, by so much their Christian integrity is better than their creeds.

Let us indulge in the supposition of a possible case. Suppose it a possible thing that there had been men in the days of the Apostles who had set up voluntary societies of their own authority, separate and distinct from the Apostolic Churches, what is it likely the Apostles would have done, as to their recognition of such self-constituted Churches? We have a proximate answer to this supposition in the conduct of St. Paul towards certain "*false brethren, unawares brought in* (Grk. smuggled in), *who came in privily, to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; but of those who seemed to be somewhat, whatsoever they were, it maketh no matter, God accepteth no man's person; for they who seemed to be somewhat in conference* (Grk. set themselves up as advisers) *added nothing to me*", Gal. ii: 4, 5, 6. These teachers St. Paul calls "*false brethren*", "*false Apostles*", "*some that trouble you, who would pervert the gospel of Christ*", Gal. i: 7. These unauthorized teachers and preachers he found had crept into the Churches of Corinth and Galatia, as it were by stealth, and were creating and promoting "*debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults*", 2 Cor. xii: 20. Let this conduct of St. Paul be viewed as though he were now living among us, and possessed the plenitude of Apostolic authority; the probability is, in the highest degree, that he would as promptly refuse the recognition of the modern sects, as of

equal authority, as the Churches of his planting, by the command of God. This probability gathers additional force if we contrast the above texts with the strong terms in which he asserts his own Apostleship and that of "*all the brethren which were with him*", Gal. i: 2. "*I certify you, brethren, that the gospel, which was preached of me, was not of men. For I neither received it of men, neither was I taught it; but by the revelation of Jesus Christ*", Gal. i: 11, 12, compare with v. 1. Again he asserts he was "*an Apostle by the command of God*", 1 Tim. i: 1. He tells the Corinthians, into whose confidence these "*false brethren*" had insinuated themselves by "*good words, and fair speeches, and self-commendations.*" "*That he had wrought the true signs of an Apostle among them, in all patience, in signs and wonders, and mighty deeds*", 2 Cor. xii: 12. And declared that when he should visit Corinth he would examine the pretensions of those who had "*puffed*" themselves into a position among them, "*and will know not the speech (or, y) of them that are puffed up, but their power*", 1 Cor. iv: 19. His intention being to ascertain whether they had the signs of an Apostle, or whether they were simply self-constituted teachers and preachers, and if so, were without authority.

But we have more pertinent examples of rebellion against the authority of the Church of God, and which were punished with fearful judgments from God as a warning against *heresy*, in the case of Nadab and Abihu, (Num. iii: 4). So of Korah, Dathan and Abiram against *schism*, (Num. xvi). And Jeroboam, (1 Kings, xii: 27-33), who is characterised in Scripture, more than twenty times, as he that "*made Israel to sin*", as an example both of *heresy* and *schism*. Let these texts be fully examined and it will inevitably lead to the conviction that disloyalty to the Church is disloyalty to God.

Before I conclude this chapter, we must review, very hastily, the practical evils of the combined working of the mod-

ern sects during the first ages of their existence, both in England and Scotland. At the Reformation, in the latter country, the redoubtable John Knox, who espoused the Reformation, took the lead. He had been educated a Romanist, and ordained to their priesthood. During the persecutions of Mary he was a refugee at Frankfort, where it is said he took more than his share of the "Frankfort troubles." He visited Geneva and became an ardent admirer of Calvin, embraced his *new discipline*, and on the return of peace he went to Scotland with an inflexible resolution to establish Presbyterianism there, where the primitive Catholic Church had been established from the beginning. Knox was of such a character that it is a perilous work for any Churchman to attempt its delineation; we will however quote the words of an able and an impartial judge, one of his own sect, Robertson,* who says: "Knox possessed zeal, intrepidity, and disinterestedness in an eminent degree. He was acquainted too with the learning cultivated among the divines in that age, and excelled in that species of eloquence which calculated to rouse and to inflame. His maxims were impractically severe, and the impetuosity of his temper was uncontrolled. Rigid and uncompromising himself, he showed no indulgence to the infirmities of others; regardless of the distinctions of society, whether of rank, age, or sex, he uttered his admonitions with an acrimony and vehemence more apt to irritate than to reclaim." In his establishing the new discipline in Scotland, the virulence of his temper was displayed in the destruction and spoliation of some of the most beautiful of the parish churches, cathedrals and monasteries, which had been quiet houses of prayer for a thousand years, and whose majestic ruins till this day remain as gloomy monuments of his ungovernable and infuriate zeal. His aim was to sweep away the last vestige of the ancient primitive Church of Scotland, and to prevent

* Robert: Hist Scot., b. vi., p. 36.

her restoration, destroying her altars and her sanctuaries of devotion, using as his motto, "that to destroy the crows and prevent their breeding it is necessary to chop down the trees." *

Suffice it to say, after many years of mutual strife, in Church and state; after much spoliation of Church property, anarchy, confusion, martyrdom and misery; after many ages of religious and political controversy, during which all the rancour and vindictiveness of which human nature seems capable, especially in turbulent times, in which both sides played an unworthy part, led on by fanatical demagogues; Presbyterianism became the national religion of Scotland; but it nevertheless remained a modern sect.

The followers of Knox did not, however, content themselves with establishing Presbyterianism; but they soon set on foot an agitation for the total extinction of Prelacy, which after an ocean of the most stormy controversy, matured into an Act of Parliament, A. D. 1643, under the title of "THE SOLEMN LEAGUE AND COVENANT, agreed upon by the General Assembly of the Church of Scotland: '*That we will sincerely, really and constantly, through the grace of God, endeavor, in our several places and callings, the EXTIRPATION of Popery and PRELACY, that is, Church-government by Archbishops, Bishops, &c. !!!*' "† Such was the edict of the savage spirit of Puritan rule; but unchristian, unjust and cruel as it is, it was enforced by the aid of the English Puritans as exemplified in the murder of Archbishop Laud, and in the martyrdom of King Charles I, A. D. 1649, and that of Archbishop Sharp.

It is due, nevertheless, to say that the Church of Scotland has produced a long catalogue of good and great divines; adorned with every virtue, and abounding in refinement and learning. But of late years it has experienced the inevitable fate of all the primary sects; it has been distracted by

* Knox Hist. Scot. Reformation.

† Conf. Faith 1813, Phil.

controversy, embittered by protracted contentions, which have terminated in multiplied rents and schism; "*but a house divided against itself cannot stand*", is the sentence of the Great Master himself, whose words never fall to the ground.

For England darker days were in store. After the Church, self-reformed, had been in full and successful working for eighty years, with the happiest results upon the nation, during the golden age of our country's history, the whole of the then existing sects, under the general term Puritan, combined with the Romanists, then a sect. in plots, conspiracies, seditions, tumults and riots, which gathering strength as the time sped swiftly on, during the whole of Charles' reign, swelling itself by gathering multitudes of malcontents of every shade of opinion, but the right; ready for any deed of violence, for pay, at last came to a crisis in the open rebellion of the Cromwellian usurpation. This was the hour and power of darkness. The Church was the spoil and prey of the heedless multitude. The extirpation of Prelacy was resolved upon. Mitres, vestments and liturgies were devoted to the flames. The Bishops were deprived, and eight thousand of the clergy were ejected from their livings, and an unlettered herd of soldiers, mechanics and ploughmen were put in their places, who scorned all human learning as both useless and sinful. Neat little parish churches and old magnificent cathedrals were converted into stables for horses and barracks for soldiers. An eminent divine has not hesitated to say that a larger number of the Clergy were ejected from their benefices, in the space of *three years* by the Presbyterians, than had been deprived by the Papists in the reign of Queen Mary, or than had been silenced, suspended or deprived, by all the Bishops, from the beginning of Elizabeth's reign to the commencement of the civil wars. Gauden told Cromwell that the number was eight thousand.*

* Heylin's *Aerius Bediv.*, b. xiii., p. 439. By Carwithen, vol. ii., p. 25.

The Church once more betook herself to the wilderness to bemoan her forlorn condition; but the pillar of cloud and of fire went with her to guide and protect her, while the heavenly manna fell to comfort and strengthen her lest she should languish in despair.

It is so — ope thine eye and see —
What view'st thou all around?
A desert where iniquity
And knowledge both abound.

In the waste howling wilderness
The Church is wandering still,
Because we would not onward press
When close to Zion's hill.

Yet full before us all the while
The shaddowing pillar stays
The living waters brightly smile,
The eternal turrets blaze.

Yet heaven is raining angels' bread,
To be our daily food,
And fresh as when it first was shed,
Springs forth the Saviour's blood.

Long loved, long tried, long spared as they,
Unlike in this alone,
That by thy grace our hearts shall stay
For evermore thine own.*

During thirteen long and weary years, like a stricken deer the Church eluded the public haunts of men. She sat like a widow and refused to be comforted. Like frightened sheep flying from the wolf, her children sought concealment in woods and forests, caves and dens, prisons and the grave. The enemy triumphed.

The history of the times throws upon the surface those phenomena which are always concomitants of great public convulsions. These have been variously interpreted by the differing partizans. The words, phrases and doings of Cromwell have been eliminated by his special friends, and set in such a light as to make him appear equal, in saintly virtues, to the most exalted of canonized saints; while his enemies by the same process have set him in such odious hues as to make him out to be but a little more monstrous than Nero, and a little less fanatical than Mahomet. Undoubtedly there was in him a strong mixture of good and evil. An

* Keble's Christ: year.

equal capability of splendid virtues and of high crimes, which the temper and spirit of the age favored. Innumerable acts of deep depravity were glossed over by volumes of pious talk. There was a strange paradoxical mixture of hypocrisy and cant, with apparent sincerity and candour; shrewdness and stupidity; an ostentatious show of knowledge, with gross and rude ignorance; large professions of piety mingled with baseness and meanness; meekness and turbulence; benignity and brutality; fidelity and treachery; a seeming contempt for the world, and eager grasping for wealth; a great show of humility, and an undying love of human laudation; liberty and tyranny; toleration and persecution the holiest of names given to the worst of men; continual quoting of Scripture followed by the most disgusting profanity; inhuman butchery applauded by shouts of "praise God bare bones"; toleration of all creeds, prayings and preachings, no matter how fanatical, except the *prayers of the Church*, which were forbidden by special proclamation, from Cromwell himself, on his departure in his expedition to Ireland.* The Church had no friends or favorers among Cromwell's commissioners. Her clergy were denounced as having neither grace, knowledge, utterance or virtue, and the reading of the Book of COMMON PRAYER was sufficient evidence of the lack of these qualities, and was an equal reason for ejection with the grossest immoralities. Although the Church adorned by such men as Ussher, Taylor, Hammond, Kenn, Sanderson, Wilkins, Overal, Hall, and many others, whose names will live while the tongue of man remains to speak them.

I cannot quit this subject without a passing remark upon the general style in which the popular historian, Lord Macaulay, treats the Church during this eventful period, of the rise of the modern sects. He records a great deal of sublime nonsense. He works to the surface the scum of his

* Carwithen Hist. Ch. of Eng., p. 245.

tory. His pen is fluent of good and bad philosophy. He establishes the false by suppressing the true. He lavishes censure on the good and praise on the bad. He evinces so much of the sublime and the ridiculous that one feels the strange sensation of approval, discontent and pity. He labors hard to whitewash his friends and to blacken his enemies. He knew many things; but he did not know the Church. A man who could say that Cranmer was but a little worse than Woolsey, and could prefer Cromwell to Charles I, is not to be credited when he touches with his graphic hand the Church of England. *

From these long and painful years of conflict the Puritans learned but little of human nature. They justified their conduct by all those profligate sophisms which are called jesuitical, and which are commonly reckoned among the peculiar sins of popery; but which in fact are everywhere the anodynes employed by minds rather subtle than strong to quiet those internal twinges, which they cannot but feel, and which they will not obey. Their oath was in the teeth of their principles, so their conduct was in the teeth of their oath. Their constant machinations against the Church brought a reproach upon themselves and on Christianity, and brought a terrible reaction that destroyed their power, accelerated the advancement of the Papacy, and produced English Infidelity and Hobbism, and above all, of which, the Church again returned from the wilderness "*fair as the sun, clear as the moon, and terrible as an army with banners.*"

* Macaulay Rev. of Hallam.

CHAPTER VII.

THE WESLEYS AND THEIR RELATION TO THE CHURCH.

The state of the Church in the beginning of the 18th century—she encounters Rome, infidelity and dissent—the rise of the Wesleys—their ordination in the Church—their efforts to revive religion in the Church—"the world their parish"—John Wesley's mission to America—his mistakes and irregularities—rebuked by Bishop Gibson—Methodism in the Church not out of it—Constant refusal to form a new sect—their faithful warnings—"when the Methodists leave the Church God will leave them"—the divisions and assumptions of modern Methodists—Wesley ordinations—the Bristol affair—Coke and Ashbury forge the title "Bishop"—Wesley's sharp rebuke—they seek consecration in the American Church—are refused—Coke returns to England—seeks to be made Bishop for India—the Wesleys live and die members of the Church of England—their followers dissent from the Wesleys and from the Church.

 NOT a few very estimable persons have sharply canvassed the state of religion in the Church of England at the time when John and Charles Wesley arose and finding it destitute of that vitality and power by which she was characterized both before and after that period, have censured her, with undue severity, with being regardless of the spiritual wants of the people. This censure is not altogether without reason, but it is due to the Church to say that it ought not to be inflicted without a due consideration of the terrible conflicts she had passed through, and other matters which combined as operating causes to prostrate her energies for a time.

Nations and societies, like individuals, after long periods of labor, fatigue, excitement and suffering, need a time for rest. It was so with the Church. The bloody conflict she had encountered with Rome, stretching over nearly two centuries, which resulted in her reformation, is known to all. No sooner had she passed through this than she had

to change her tactics and defend herself against the combined assaults of the modern sects, for a period of one hundred years more, which was even more disastrous to her than her warfare with Rome. After the Church had regained her position with the restoration of Charles II, than a fresh storm burst upon her in the rise of English Infidelity. The same effects are often produced from opposing causes. As the heresies of Rome produced infidelity in France, so the schisms of the Puritans resulted, indirectly, in the Infidelity of England. * The new born sects cast off the entire order and authority of the ancient English Church, and Infidelity threw away the Bible. The one was then as now, the proximate cause of the other. The erudite Herbert and the philosophic Hobbes gave to English Infidelity form and authority; the ridicule and banter of Bolingbroke and Shaftsbury, against all revealed religion, abetted and aided their designs; the subtle sophisms of Hume poisoned the foundations of thought and philosophy; while Payne and Carlyle subsequently popularised it among the masses. Thus Infidelity for a time spread like a gangrene in the body politic, diffusing itself far and wide like poisoned waters, tainting the atmosphere of thought like a miasma, infecting the public health like a deadly plague, and it fell like blasting and mildew upon all private and public virtue.

The Church entered the lists with Infidelity, as she had before done with Rome, Puritanism and Fanaticism; producing such an array of learning, talent, power and truth as the world has never surpassed. At times she had to encounter these parties separately, and anon she had to confront the whole, as plotting and counter-plotting against herself. For it is noteworthy that although they were as antagonistic to each other as they could be, yet when occasion served they mutually turned their swords upon the Church, as Pilate and Caiaphas had done before them, on

* Goldsmith's life of Lord Bolingbroke, p. 1, 14.

the Son of God's eternal love. Truthfully and nobly she bore up against the phalanx, though deep and broad; and at length she overcame. A season of rest succeeded, the arms of the brave were suspended, the war-worn veterans lay down to repose, the Church, after so many long ages of active strife, snored to the distant hum of the exhausted storm; there was a calm, and with the calm came a reaction of deadness, lethargy, indifference and formalism, during which the Wesleys were born, and in course of time, called upon the slumbering Church to awake to duty.

It is somewhat remarkable that there should be such diversity of opinion and confusion of statement concerning the relations of the Wesleys to the Church of England, among their numerous followers on this side of the Atlantic. The opinions may be thus distributed: First, there are some who state that the Wesleys were put out of the Church by excommunication. Secondly, another party state that they dissented from the Church and raised a sect of their own. Thirdly, there are others, of the more intelligent of them, who believe that the Wesleys lived and died members of the Church of England; but they interpret this opinion variously.

The Wesleys were born of a very excellent Church family, their father being a clergyman of unusual ability and piety: their mother, a woman marked with great intelligence and saintliness of character, seemed to be just fitted to give the clue to the future career of these two remarkable men, who seemed to play such a conspicuous part in the revival of religion in the eighteenth century. They were duly baptized and confirmed in the Church. At a proper age they were sent to Oxford University, where they distinguished themselves above their fellows, received a thorough Church of England education, into whose communion they were regularly ordained.

In addition to the supineness of the Church, they looked

with wonder and grief upon the licentiousness of the age, and the growing popularity of fashionable Infidelity, which at this time was sought to be introduced at Oxford. The excellent Christian education these young men had received from childhood, now developed itself in the diligent study of Holy Scripture and continual prayer for divine guidance and strength; they became deeply concerned for the salvation of their own souls and for the souls of others; they attended with assiduity to all the means of grace, and received the holy sacrament of the Lord's Supper weekly; they cultivated great self-denial, and practised enlarged charity; their zeal and regularity of deportment gathered around them men of kindred minds, by whom a small society was formed at Oxford, with pure spiritual aims, whose consistent and pious lives caused them to be distinguished by the harmless and mild epithet, *Methodists*. As their objects and aims became more and more intensified, and the renovation of the Church more and more magnified, coupled with a deep sense of their inability to accomplish what they most ardently desired; and meeting with some German enthusiasts, whose wild zeal far exceeded theirs, and who insisted so constantly on the *sensuous* love of God that the Wesleys conceived the strange paradoxical notion that they were not *converted*; as though all their previous devotion and regular acts of Christian piety had proceeded as the natural fruits of a depraved heart, and consequently a species of hypocrisy and self-deception had accompanied all their efforts to be good and do good. After years of superhuman efforts for self conquest and entire consecration, body and soul, to the work of the holy ministry, they were fully possessed with the lofty idea that they were "*specially called of God to revive religion in the Church, by calling men to repentance.*"* On this subject John Wesley says, in a letter to his brother A. D. 1730, "God in Scripture commands me, according to

* See J. Wesley's Journal 1733, by Benson,

my power, to instruct the ignorant, reform the wicked, confirm the virtuous." His uncommon zeal, about this time, led him to some irregularities, not only in the matter of his preaching, but also in his habit of invading other men's parishes without proper authority, for which he was repeatedly admonished by his friends, and sharply rebuked by the then Bishop of London, whereupon he says: "Man forbids me to preach in another's parish, that is, in effect, not to do it at all; seeing I have now no parish of my own, nor probably ever shall. Whom then shall I hear? God or man?—I look upon all the world as my parish; thus far I mean, that in whatever part of it I am I judge it meet, right, and my bounden duty, to declare unto all men that are willing to hear, the glad tidings of salvation. *This is the work that I know God has called me to.*"* Now, to say the least of language like this, it is humbly conceived to be a *violation* of the spirit and genius of his ordination vows, in which he promised obedience to his "Ordinary and other chief ministers of the Church—following with a glad mind and will their godly admonitions" †; but he now claims a position which is above all Church authority, and of course, if allowed, is subversion of all order and good government, and he affirms that "*he knows God has called him to it.*" The facts which led him to assume these extraordinary pretensions seem to be the following. He had but just returned from Georgia, where he had probably been ill used, and where he had certainly been guilty of the gross irregularity of teaching that *immersion* was the only mode of baptism: in England he held conventicals in the parishes of other clergymen, of whom he often said many unwarrantable things: he began to teach everywhere his new doctrine of sudden *emotional* conversion, and that of the *sensuous certitude* of the love of God, and such like novelties, which led to his interview with Bishop Gibson, who rebuked him for these

* Ibid, p.p 334 335

† See Office of Ordination.

irregularities; and all hope of his obtaining a parish of his own being cut off, he was probably a little piqued, somewhat disappointed, and perhaps his zeal and enthusiasm were a little damped, and his natural pride and ambition wounded. He promised obedience to the Bishop, which promise, however, he did not seem long to bear in mind, for soon after this we find him preaching to large audiences in various parts of London and other large towns and cities all over the kingdom, in which he was joined by his brother Charles, Whitfield, and others, and which were the initiatory steps for launching *Methodism* upon the world, as a child of Providence, a candidate for public favor, and the ultimate rival of the Church.

The Wesleys and Whitfield co-operated for a time in the work common to both; but 'ere long a strife of a doctrinal nature divided them. Whitfield espousing those of the moderate Calvinistic school, and the Wesleys the Arminian, upon which foundation they constructed their doctrinal system, and by whose dogma they interpreted the Scriptures and the doctrines of the English Church.

One thing was paramount in the minds of these two remarkable men, viz., they believed themselves specially *called of God* for an extraordinary work, and that was the *revival of the work of God* IN THE CHURCH OF ENGLAND. Their work was *in* the Church, not *out* of it. They constantly resisted all temptations, from whatsoever quarter they came, to depart from this. They did not aim at any schism, division, or at setting up any new sect. They constantly insisted on this through their whole lives. I quote their words on this point: "*The chief design of the providence of God, in sending us out, is undoubtedly to quicken our brethren. And the first message of all our preachers is to the lost sheep of the Church of England.*"* This statement is supported by Dr. Bangs, the American historian of Methodism, who says: "*The well*

* Reas. agst. Sep., I, 12.

known founder of Methodism, under God, was the Rev. John Wesley, a presbyter of the Church of England, who, after his own conversion, set about with a simple desire to revive pure and undefiled religion IN THE CHURCH of which he was a member and a minister." * So severe were the Wesleys on this subject that they refused persons from their societies who did not first enter the Church of England. John Wesley says, in his journal, August 17th, 1739, "many of our society met and agreed that all the members of our society should obey the Church to which we belong." †

They constantly taught their people to attend all the ministrations of the Church, especially the holy communion; never to have their meetings at the time of divine service in the parish Church; and often warning them that "*when the Methodists should leave the Church, God would leave them.*" These facts, however, are so often disputed, doubted, contradicted, and even proof of them challenged, with emphatic denials as to their ever having been uttered by either of the Wesleys; and this is done both by the members and ministers of every sect of the large family of Methodists this side of the Atlantic. The published works of John Wesley shall answer for themselves, from the "*Third edition, with the last correction of the Author, published by J. Mason, 14, City Road, London.*" *Litera scripta manet.*

WESLEY CONCERNING THE CHURCH.

"When we forsake the Church, God will forsake us."
 "They that are enemies to the Church, are enemies to me."
 "I will rather lose twenty societies than separate from the Church." "I never lost my dread of a separation, or ceased to guard the societies against it. I frequently told them, I am your servant as long as you remain members of the Church of England, but no longer. Should you ever forsake her, you renounce me. Some of our lay-preachers very early discovered an inclination to separate, which induced

* Bangs on Methodism.

† Wesley's Jour. by Benson, vol. I., p. 404.

my brother (John Wesley) to publish reasons against a separation. As often as it appeared, we beat down the schismatical. If any one did leave the Church, at the same time he left our society. For fifty years we kept the sheep in the fold, and having fulfilled the number of our days, only waited to depart in peace." Such are the words of Charles Wesley, who assisted his brother John in their societies.

"I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists in general design it when I am no more seen. I do and will do all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it (although I am apt to think not one half, perhaps not a third of them.) These will be so bold and injudicious as to form a separate party. In flat opposition to these, I declare once more, that I live and die a member of the Church of England, and that none who regard my judgment or advice will ever separate from it."

"JOHN WESLEY." Vol viii. p. 239.

In writing to Miss Bishop, Oct. 18th, 1779, he says:

"Calvinism is not the gospel. I see more instances of this than any one else can do; and on this ground also exhort all who would keep to the Methodists and from Calvinism to go to the Church and not the meeting. But to speak freely, I myself find more life in the Church prayers than in any formal extemporary prayers of dissenters." Vol. xiii., p. 134.

In writing to the Rev. Mr. G., April 2nd, 1761, vol. xii., p. 246, Mr. Wesley says:

"I quite agree, 'we neither can be better men nor better Christians than by continuing members of the Church of England.' And not only her doctrines, but many parts of her discipline, I have adhered to, at the hazard of my life."

1746.—"I dare not renounce communion with the Church of England. As a minister I teach her doctrines, I use her

offices, I conform to her Rubrics, I suffer reproach for my attachment to her. As a private member, I hold her doctrines, I join in her offices, in prayer, in hearing, in communicating." Vol. viii., p. 444.

1747.—We continually exhort all who attend on our preaching, to attend the office of the Church. And they do pay a more regular attendance than they did before." Vol. viii., p. 488.

1755.—"We began reading together, 'A Gentleman's Reasons for his Dissent from the Church of England.' It is an elaborate and lively tract, and contains the strength of the cause; but it did not yield us one proof that it is lawful for us (much less our duty), to separate from it." Vol. ii, p. 328.

1758.—In this year Mr. Wesley wrote his "Reasons against a Separation from the Church of England"; and in writing to Miss Bishop in 1778, he says: "These reasons were never yet answered, and I believe they never will."

The Rev. Charles Wesley says of this fact :

"I think myself bound in duty to add my testimony to my brother's. His twelve reasons against our ever separating from the Church of England are mine also. I subscribe to them with all my heart. My affection for the Church is as strong as ever, and I clearly see my calling, which is to live and to die in her communion. This, therefore, I am determined to do, the Lord being my Helper." Vol. xiii., p. 109.

1759.—"I received much comfort at the old church in the morning, and at St. Thomas in the afternoon. It was as if both the sermons were made for me. I *pity* those who can find no good at Church! But how should they if *prejudice* come between? An effectual bar to the grace of God." Vol. ii., p. 478.

"I had appointed to preach at seven in the evening, at Bradford; but when I came I found Mr. Hart was to preach at six; so I delayed till the church service was ended that

there might not appear (on my part at least) even the shadow of opposition between us." Vol. ii., p. 516.

1761.—"We had a long stage from hence to Swadale where I found an earnest, loving, simple people, whom I likewise exhorted not to leave the Church, though they had not the best of ministers." Vol. iii., p. 61.

1763.—"I then related what I had done since I came to Norwich first; and that I would immediately put a stop to preaching in the time of Church service." Vol. iii., p. 152.

1766.—"I see clearer and clearer none will keep to us, unless they keep to the Church. Whoever separates from the Church separates from the Methodists." Vol. iii., p. 260.

1767.—"I rode to Yarmouth and found the society, after the example of Mr. W——p, had entirely left the Church. I judged it needful to speak largely upon that head. They stood reprov'd and resolved, one and all, to go to it again." Vol. iii., p. 272.

1768.—"I advise all, over whom I have any influence steadily to keep to the Church." Vol. iii., p. 337.

1768.—"The original Methodists were all of the Church of England, and the more awakened they were, the more zealously they adhered to it in every point, both of doctrine and discipline. Hence we inserted in the very first rules of the society: 'They that leave the Church leave us.' And this we did, not as a point of prudence, but as a point of duty, and as a point of conscience." Vol. xiii., p. 134.

"I believe one reason why God is pleased to continue my life so long is, to confirm them in their present purpose not to separate from the Church." Vol. i., p. 278.

1779.—"We had a poor sermon at Church. However, I went again in the afternoon, remembering the words of Mr. Philip Henry: 'If the preacher does not know his duty, I bless God that I know mine.'" Vol. iii., p. 401.

1772.—"I attended the Church of England service in the morning, and that of the Kirk in the afternoon. Truly,

no man who has drunk old wine, straightway desireth new.' How dull and dry the latter appeared to me, who had been accustomed to the former." Vol. iii., p. 463.

1775.—"Understanding that almost all the Methodists, by the advice of Mr. —, had left the Church, I earnestly exhorted them to return to it." Vol. iv., p. 64.

1777.—"They (the Methodists) have read the writings of the most eminent pleaders for separation, both in the last and the present century. They have spent several days in a general Conference upon this very question. 'Is it *expedient* (supposing, not granting, that it is *lawful*) to separate from the established Church?' But still they could see no sufficient cause to depart from their first resolution. So that their fixed purpose is, let the clergy or laity use them well or ill, by the grace of God, to endure all things, to hold on their even course," Vol. vii., p. 428.

1785.—"Finding a report had been spread abroad that I was just going to leave the Church, to satisfy those that were grieved concerning it, I openly declared in the evening that I had now no more thought of separating from the Church than I had forty years ago." Vol. iv., p. 320.

1786.—"Whenever there is any Church service, I do not approve of any appointment the same hour, because I love the Church of England, and would assist, not oppose it, all I can." Vol. xiii., p. 55.

This is taken from a letter to the Rev. Freeborn Garretson, of the Methodist Society in America, and clearly shows that in no instance did he suffer anything to be done to oppose the Church of England, whether in the States or at home.

1787.—"I went over to Deptford, but it seemed I was got into a den of lions. Most of the leading men of the society were mad for separating from the Church. I endeavored to reason with them, but in vain; they had neither sense nor even good manners left. At length, after meeting the

whole society, I told them, 'If you are resolved, you may have your service in Church hours; but remember from that time you will see my face no more.' This struck deep, and from that hour I have heard no more of separating from the Church." Vol. iv., p. 357.

"Few of them (those who separated) assigned the unholiness either of the Clergy or the laity as the cause of their separation. And if any did so, it did not appear that they themselves were a jot better than those they separated from." Vol. vii., p. 183.

1788.—This is the peculiar glory of the people called Methodists. In spite of all manner of temptations, they will not separate from the Church. What many so earnestly covet, they abhor. They will not be a distinct body." Vol. xiii., p. 232.

1789.—"Unless I see more reason for it than I ever yet have, I will not leave the Church of England, as by law established, while the breath of God is in my nostrils." Vol. xiii., p. 238.

In this year (two before his death) Mr. Wesley wrote seven more reasons against separating from the Church.

1780.—"I have been uniform both in doctrine and discipline for above these fifty years; and it is a little too late for me to turn into a new path, now I am grey-headed." Vol. xii., p. 439.

"The Methodists in general are members of the Church of England. They hold all her doctrines, attend her service and partake of her sacraments." Vol. xiii., p. 119.

WESLEY ON HIS DEATH BED.

1791.—"We thank thee, O Lord, for these and all thy mercies. Bless the Church and king, and grant us truth and peace through Jesus Christ our Lord, for ever and ever."

WESLEY, THE EARLY METHODIST PREACHERS, AND THE DECISIONS OF CONFERENCE.

1756.—"We then largely considered the necessity of

keeping in the Church, and using the Clergy with tenderness, and there was no dissenting voice. God gave all to be of one mind and of one judgment. My brother and I closed the Conference by a solemn declaration of our purpose never to separate from the Church, and all our brethren concurred therein." Vol. ii., p. 385.

1760.—"I took my ease, riding in a chaise to Limerick, where on Saturday 5th, ten of us met in a little Conference. By the Blessing of God, we were all of one mind, particularly with regard to the Church. Even J—— D—— has now not the least thought of leaving it, but attends there, be the Minister good or bad." Vol. iii., p. 9.

1760.—"Let us keep to the Church, over and above all the reasons that were formerly given for this, we add another now from long experience—they that leave the Methodists." Minutes of Conference Works 1810. Vol. vi., p. 383.

[1.] Exhort all our people to keep close to the Church and sacraments. [2.] Warn them all against niceness in hearing—a prevailing evil. [3.] Warn them also against despising the prayers of the Church. [4.] Against calling our society "the Church." [5.] Against calling our preachers "Ministers."

In his Sermon on the Municipal office, preached at Cork May 4, 1789, and published in the Arminian Magazine in 1760, the year before he died, he speaks the same language—hear him:

"In 1744, all the Methodist preachers had their first Conference.

"And when the question was proposed, 'In what light are we to consider ourselves?' it was answered, 'As extraordinary messengers, raised up to provoke the ordinary ones to jealousy.' In order hereto, one of our first rules was given to each Preacher, 'You are to do that part of the work which we appoint.' But what work was this? Did we ever appoint you to administer sacraments; to exercise

the priestly office? Such a design never entered our mind; it was the furthest from our thoughts.

"I wish all of you who are vulgarly termed Methodists would seriously consider what has been said. And particularly you whom God commissioned to call sinners to repentance. It does by no means follow from hence, that ye are commissioned to baptise or administer the Lord's Supper. Ye never dreamed of this, for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan and Abiram, "Seek the priesthood also." Ye knew "No man taketh this honor unto himself but he that is called of God, as was Aaron." O contain yourself within your own bounds: be content with preaching the gospel."—Vol. vii., p. 277.

"Q. 45. But are we not dissenters?"

"We are not dissenters in the only sense which our law acknowledges, namely, those who renounce the service of the Church. We do not, we dare not separate from it."

"Q. 51. What method may we use in receiving a new helper?"

"Every person proposed is then to be present; and each of them may be asked: Do you constantly attend the church and sacraments?"

"Q. Who is the assistant?"

"A. That preacher in each circuit, who is appointed, from time to time, to take charge of the societies and the other Preachers therein.

Q. 41. How should an assistant be qualified for his charge?"

"A. By walking closely with God, and having his work greatly at heart; by understanding and loving discipline, ours in particular; and by loving the Church of England, and resolving not to separate from it. Let this be well observed. *I fear when the Methodists leave the Church, God will leave them.*" Vol. viii. p. 319.

Again, in writing to Mr. Knox, he gives him the following advice :

"But you will not leave the Church. You never will by my advice ; I advise just the contrary ; I advise you to lose no opportunity of attending the church, and receiving the Lord's Supper, and of showing your regard for all her appointments. But above all, I cannot but earnestly entreat you, not to rest until you experience what she teaches ; till (to sum up all in one word) God cleanses the thoughts of your heart by the inspirations of his Holy Spirit "that you may perfectly love him, and worthily magnify his holy name."

This letter is dated May 30, 1765, Vol. xii, p. 239.

1789—THE LAST CONFERENCE MR. WESLEY EVER ATTENDED IN
IRELAND.

"Our little Conference began in Dublin and ended Tuesday 7. I never saw such a number of Preachers before so unanimous in all points, particularly as to leaving the Church : which none of them had the least thought of. It is no wonder that there has been this year so large an increase of the society." Vol. iv, p. 464.

1789—THE LAST CONFERENCE MR. WESLEY EVER ATTENDED IN
ENGLAND.

The Conference began : about a hundred Preachers were present, and never was our Master more eminently present with us. The case of separation from the church was largely considered, and we were all unanimous against it. Vol. iv. p. 46.

To Mr. Samuel Birdsley.

"Birmingham, March 25, 1787.

"Dear Sammy : You send me good news concerning the progress of the work of God in Colne circuit. I should think brother Jackson or Sagar might set the heads of the people at Bacrup right. *I still think when the Methodists*

leave the Church of England, God will leave them.

I am dear Sammy,

Your affectionate brother,

JOHN WESLEY."

I do not quote these lengthy extracts for the fallacy of mere reference, but to exhibit the emphatic intensity of the Wesleys' teachings in relation to the Methodists and the Church; and to contrast Wesley's Methodism with modern Methodism, in its spirit, genius and working, in its relations to the Church. There is no subject on which the Wesleys were more emphatic, clear, definite, and constant than on this: and on no subjects are they less regarded by their followers than these; even though they esteem the Wesleys as *oracles* on everything else. Why should this be? Mr. J. Wesley seemed to foresee and dread the possibility of his society first *dissenting* from the Church and then from himself. Hence a few years before he died he wrote: "I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all I can do, many of them will separate from it. These will be so bold and injudicious as to form a separate party, which consequently will dwindle away into a dry, dull, separate party. In flat opposition to these, I declare once more that I will live and die a member of the Church of England; and that none who regard my judgment or advice, will ever separate from it." In 1777, or 1778, a friend asked him the question: "in case the Methodists, after your death, should leave the Church of England, what would you advise your friends to do?" "I would advise them to adhere to the Church and quit the Methodists;" but he added, "that will never be necessary, for if some quit the Church others will adhere to it, and then there will be dissenting Methodists and Church Methodists." Now, gentle Methodist reader, only bear in mind these are the words of John Wesley, whom you suppose you are faithfully following.

No fair and upright man can possibly resist the conclusion, drawn from teachings like the above, that the Wesleys never dissented from the Church of England, nor ever intended that their societies should become a separate party. Nevertheless, they both feared that after their death "*ambitious men would arise and form a separate party.*" Against this they raised their warning voice, with an instinctive foresight, nearly analogous to St. Paul's when he admonished the Bishops at Miletus: "*For I know this*", said he, "*that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*" Acts xx: 29, 30. The Methodists, however, in spite of all warnings, have dissented from the Church, and from the Wesleys, and like all other sects, they have dissented from one another, till their sects are legion, and from their frequent internecine discords, we should judge they are a somewhat "*unhappy family*", when viewed in their connexional relations. Each party, however, some dozen in number, has made for itself a Church, set up for itself a ministry, and manufactured for itself sacraments, entirely separate, distinct, and independent of the other. But are they a Church? Can they lawfully administer the sacraments? Are they truly ministers of Christ? Let Wesley answer from a sermon dated 1789. He says: "*I warn them (the people) against calling our society 'the Church'; against calling our preachers 'ministers.'*" And speaking of the terms upon which he received Thomas Maxfield, F. Richards, and F. Westell, he says: "*We received them wholly and solely to preach, not to administer the sacraments.*"

"Where did I appoint you to do this?"—that is, to administer the sacraments. "Nowhere at all. Therefore by this very rule you are excluded from doing it, and in doing it, you renounce the first principles of Methodism, which was wholly and solely to preach the gospel. One of our

preachers at Norwich yielded to the importunity of a few of the people, and baptized their children. But as soon as it was known, he was informed that it must not be unless he desired to leave our connection. He promised to do it no more, and I suppose he kept his promise. As long as the Methodists keep to this plan, they cannot separate from the Church. And this is one peculiar glory: the Methodists are not a sect or party; they do not separate from the religious party to which they at first belonged; they are still members of the Church; such they desire to live and die. I hold all the doctrines of the Church of England. I love her Liturgy." Speaking of the preachers, he says, "ye yourselves were at first called in the Church of England, and though ye have, and will have a thousand temptations to leave it and set up for yourselves, regard them not; be Church of England men still; do not cast away the peculiar glory which God hath put upon you."

This was the state of things at the time of the death of the Wesleys: from a view of the whole of the foregoing facts we feel justified in concluding that, at that time, the Methodist Societies were not a "Church", the Methodist preachers were not "*ministers*", and consequently they had not the "*sacraments*." But it will be argued that Methodists of every class have these things now. It will be readily granted that they have *assumed* them. But how did they obtain them? Not from Wesley, as I have abundantly proved. Nor from Christ or his Apostles, as Methodism did not exist till eighteen hundred years after they were dead. Then they must be *self-assumed*, and they are so, on precisely the same ground that Hildebrand *assumed* Papal supremacy, and the same as that on which all the novelties of the papacy are assumed. Here extremes meet. What then is gained by pulling down one *assumption* and setting up another, of no higher authority than mere human *self-asserted* and *self-assumed* power?

We shall now turn to a question of more than common interest to the whole Wesleyan family of whatever sect, viz., METHODIST ORDINATIONS; we will not say Wesley ordinations, because the Wesleys never ordained a minister, nor ever pretended to. We cannot resist quoting the words of Dr. Dixon, a popular Methodist preacher in England, who says: "Mr. Wesley treated his helpers as *preachers only*, not possessing the full ministerial call; and desired his societies to receive the sacraments at the hands of the *Clergy*."—"This point, Mr. Wesley reserved, evidently under the persuasion that without ordination by the imposition of hands, the *preachers* were not fully qualified, and he withheld this."*

I shall preface what I have to say on this subject by a few general observations, before I discuss the particular points of the present ministerial status of Methodist preachers of all sorts. In the preceding pages it is abundantly proved, I trust, to every just judging mind that the Wesleys, being only Presbyters of the Church of England, were by that fact in themselves ecclesiastically *disqualified* to ordain. Mr. John Wesley declared himself, by innumerable assertions in the course of his long and useful life, in letters, sermons, books and otherwise, that he was a member and a Presbyter of the Church of England.

Now, it is an axiomatic truth, which no man will be insane enough to dispute, that as a Churchman Wesley could not ordain either Deacon, Priest, or Bishop, *lawfully*. If unlawfully, then it was not done at all. I will not argue this, because Wesley knew as well as any man that such an act would have been in flat contradiction to the Church's constitutions, canons, rubrics, usages, and to his own ordination vows, and had he been mad enough to have done it, he must have been morally guilty of perjury, and ecclesiastically guilty of schism. Besides, Wesley never pretended to such a thing.

* Dixon's Economy Meth: p p. 519, 220., 1843

Nor did Wesley ordain as a dissenter, because he never was a dissenter. He knew well that the dissenting ministry was founded on the mere popular will, in direct opposition to the regular authority and practise of the Church, and her lawful Bishops, which popular will Mr. Wesley's whole policy is a noble testimony against. He knew that the holy Ministry was a dispensation bestowed by Christ's personal ministry alone, through a constituted order of men, having public authority in the Church, which had been in uninterrupted continuance for eighteen hundred years; and that therefore no man could take this office upon himself, or impose it upon another, apart from this established order of things, without violating the authority of Scripture and the universal practice of the Church, through all ages.

What Mr. John Wesley did do was this: At a hotel in Bristol, in England, he set apart Dr. T. Coke as general *Superintendent* over the Methodists in America, "*who still adhered to the Church of England*", and gave him the following document, which the Episcopal Methodists strangely enough call "*Letters of Episcopal Orders*" !!

To all whom these presents shall come, John Wesley, late Fellow of Lincoln College, in Oxford, *Presbyter* of the Church of England, sendeth greeting:

"Whereas, many of the people of the Southern Provinces of North America, who still desire to continue under my care, *and still adhere to the doctrine and discipline of the Church of England*, are greatly distressed for want of ministers to administer the sacraments of Baptism and the Lord's Supper, according to the usage of the same Church; and whereas, *there does not appear to be any other way of supplying them with ministers*:

"Know all men that I, John Wesley, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America. And therefore, under the protection of Almighty God, and with a single

eye to his glory, I have this day set apart as a *Superintendent*, by the imposition of my hands and prayer, (being assisted by other ordained ministers), Thomas Coke, Doctor of Civil Law, a *Presbyter* of the Church of England, and a man whom I judge to be well qualified for that work. And I do hereby *recommend* him to all whom it may concern, as a fit person to preside over the flock of Christ.

In testimony whereof, I have hereunto set my hand and seal, this second day of September, in the year of Lord, one thousand seven hundred and eighty-four.

JOHN WESLEY."

This is believed to be the only authoritative document upon which Methodist Episcopal Ordination in America rests. But we deny this to be an ordination at all. It is simply investing the ambitious Coke with the ordinary authority of a Methodist Superintendent over those who "*still adhered to the doctrine and discipline of the Church of England.*" Not a word is said about ordination, nor a syllable about a Bishop; and Wesley implies there might have been a "better way", claiming only a "providential call" to do what he now did; and had Wesley waited only *seventy-three days* longer he might have saved himself from that act which has resulted in tarnishing the lustre of his fair name, by the absurd ambition of those who have used Mr. Wesley as a convenience to gratify their love of ease, notoriety and power, in claiming episcopal authority from such a document as the above. It was just *seventy-three days* after Wesley delivered this document to Coke that Dr. Seabury was consecrated, by lawful Episcopal authority, to be the Bishop of the Church in Connecticut; by which it is certain God made provision for those very people whom Wesley sent Coke to preside over, viz., "*those who still adhered to the doctrine and discipline of the Church of England.*"

Simple and well intended as the act of "appointing Coke and Asbury joint *Superintendents* over the brethren in Amer-

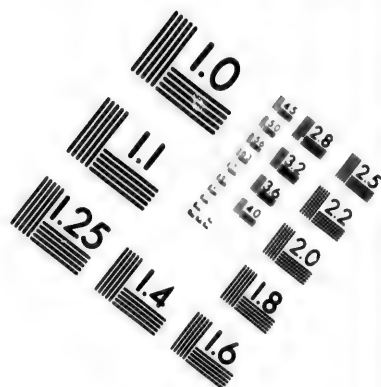
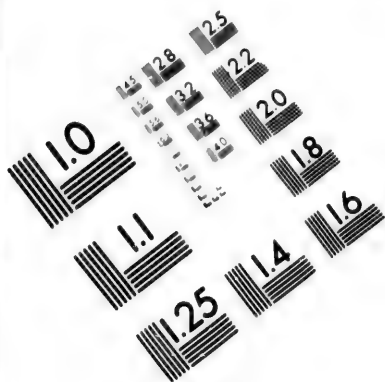
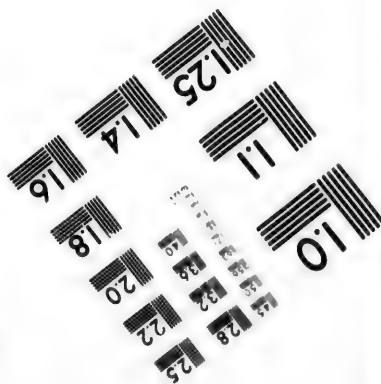
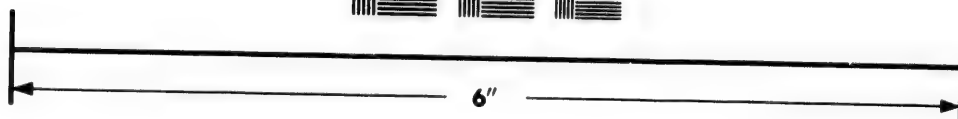
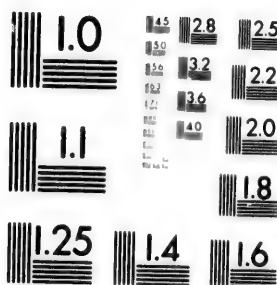


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ica" was, on the part of John, it was highly offensive to Charles, who at once repudiated the deed and threatened to part from him forever in consequence: affirming he was in Bristol at the time, but that he never received the least hint of what was going on; and turned the whole affair in to ridicule in an epigram, as follows:

So easily are Bishops made,
By man or woman's whim;
Wesley, his hands, on Coke hath laid,
But who laid hands on him?

Against his brother's hostility John remonstrated, and explained that he had only complied with the oft repeated "*importunity*" of Coke, and acknowledged to Charles that if he had been with him he might "*not have erred.*" Charles after a time was reconciled, and as John was now in his dotage, being 82 years old, he consoled himself with the thought "*that it was age and not the man that did it.*"*

Coke came to America, though not as a Bishop, but as joint superintendent with Asbury. Nor did Wesley by "appointing" Coke and Asbury to be "Superintendents" intend to make them "Bishops?" Lee, in his short history, gives the following account of these men first calling themselves *Bishops*, in the minutes of their Conference: (pp.127-8)

"In the course of this year (1787) Mr. Asbury reprinted the general Minutes; but in a *different form* from what they were before. The title of this pamphlet was as follows:—

"A form of discipline for the ministers, preachers, and members of the Methodist Episcopal Church in America; considered and *approved* at a Conference held at Baltimore, in the State of Maryland, on Monday, the 27th day of December, 1784. * * * * *

"In this discipline there were thirty-one sections, and sixty-three questions, with answers to them all.

"The third question in the second section, and the answer, read thus:

*See Whitehead's life of Wesley, where this whole matter is discussed,

"Q. Is there any other business to be done in Conference?

"A. The electing and ordaining of *Bishops*, Elders and Deacons.

"This was the *first* time that our Superintendents ever gave themselves the title of *Bishops* in the minutes. *They changed the title themselves without the consent of Conference!*"

Thus it appears that a fraud was practised by one of these Superintendents to get himself recognized as a Bishop—no less a fraud than *altering* the minutes of the Conference! and this, too, by endeavoring to make it appear to the world that they had been recognized as *Bishops* by the Conference since the first foundation of "the Methodist Church", in 1784!—whereas the Conference had only recognized them as *Superintendents*—the office to which Wesley had appointed them—and this alteration of their title, for this purpose by *themselves*, took place in 1787!

Lee, in his "History," goes on to remark:

"At the next Conference they asked the preachers if the word *Bishop* might stand on the minutes; seeing that it was a Scripture name, and the *meaning* of the word *Bishop* was the same with that of Superintendent."

Observe here, the reason assigned for assuming the title of Bishop. It was not that Wesley had ordained them to that office. Coke knew better than that! But, because the word "Bishop" meant "Superintendent!" So it also means an "overseer," but is every overseer therefore a Bishop? So the word "*Presbyter*" means "an old man;" but is every old man therefore a Presbyter? So the word "Deacon" means "a servant;" but is every servant therefore a Deacon? It is evident from this transaction that Coke and Asbury did not dare to assign Wesley's "appointment" as the ground for their assuming the title of the chief officer of the Church of God; otherwise they would not have assigned such a school-boy reason for their unjustifiable act.

Lee, in his "History," then goes on further to remark:

"Some of the preachers opposed the alteration, and wished to retain the former title (that of Superintendent); but a *majority* of the preachers agreed to let the word *Bishop* remain; and, in the annual minutes for the next year, the first question is: 'Who are the *Bishops* of our Church for the United States?'"

Thus was consummated one of the most startling frauds of modern times; and the whole "Methodist Church" has ever since been led to believe that Wesley ordained Dr. Coke a Bishop, and then "commissioned" him to ordain Asbury a Bishop, and that these two were actually recognized and called *Bishops* by the Methodist Conference since the first foundation of their "Church", in 1784! And, what is more, this fraud is still perpetrated by the Episcopal Methodists* in the following terms:

"In consequence of this, our venerable friend, who, under God had been the father of the great revival of religion now extending over the earth, by the means of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over three regularly ordained clergy; but preferring the episcopal mode of Church Government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, viz., *Thomas Coke*, Doctor of Civil Law, late Jesus College, in the University of Oxford, and a Presbyter of the Church of England, for the Episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart *Francis Asbury*, being first ordained deacon and elder. In consequence of which, the said *Francis Asbury* was solemnly set apart for the said episcopal office, by prayer and the imposition of the hands of the said *Thomas Coke* other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said *Thomas Coke*

* See Book of Discipline, ch. I., § 1.

and *Francis Asbury* as their Bishops, being fully satisfied of the validity of their episcopal ordination."

But note, what was done in America Dec. 27th, 1787, reached Mr. Wesley's ears in England; and he immediately addressed to these soi-distant Bishops the following sharp but justly merited rebuke. I quote it in full:

"To the Rev. *Francis Asbury*.

"LONDON, Sept. 20., 1788.

"There is indeed a wide difference between the relation wherein you stand to the American, and the relation wherein I stand to all the Methodists. You are the Elder brother of the American Methodists; I am, under God, the father of the whole family.

"But in one point, my dear brother, I am little afraid both the Doctor (Coke) and you differ from me. I study to be little; you study to be great. I creep; you strut along.

"One instance of this, your greatness has given me great concern. How can you, how dare you suffer yourself to be called a Bishop? I shudder, I start at the very thought! Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content. But they shall never, by my consent, call me Bishop! For my sake, for God's sake, for Christ's sake, put a full end to this! Let the Presbyterians do what they please, but let the Methodists know their calling better.

"Thus, my dear Franky, I have told you all that is in my heart. And let this, when I am no longer seen, bear witness how sincerely I am your affectionate friend and brother.

Vol. xiii., p. 58.

"John Wesley."

After Coke and Asbury had played at Bishops for four years, and finding that they could not be recognized in that character, they promptly applied to Bishop White of Penn. and Seabury of Conn. to be ordained. Of this Bishop White gives the following account, in a letter dated July 30, 1804. Bishop White, the then Bishop of Pennsylvania, says: "In

the spring of the year, 1791, I received a letter from Dr. Coke, on the subject of uniting the Methodist society with a Protestant Episcopal Church. An answer was returned. in consequence of which, Dr. Coke on his coming to town, made me a visit, having not then received my letter, but having heard that I had written. Our conversation turned chiefly on the aforesaid subject. The general outlines of Dr Coke's plan were, a re-ordination of the Methodist ministers, *and their continuing under the superintendence then existing, and on the practices of their peculiar institutions.* There was also suggested by him a propriety of admitting to the Episcopacy, himself and the gentleman associated with him in the superintendence of the Methodist societies. It was understood between Dr Coke and me that the proposal should be communicated to the Bishops of the Episcopal Church at the next convention, which was to be September 1792, in New York. This was accordingly done."—Such is the testimony of the Bishop *to whom the application was made.* See life of Bishop White.

I will now introduce to the gentle reader the letters of application to the Bishops of Pennsylvania and Connecticut which are very important documents in view of this discussion. The first is from

DR. COKE TO BISHOP WHITE.

This letter is re-printed from Bishop White's Memoirs of the Protestant Episcopal Church, first edition, page 424 to 429

Right Rev. Sir.—Permit me to intrude a little on your time on a subject of great importance.

You, I believe, are conscious that I was brought up in the Church of England, and have been ordained a Presbyterian of that church. For many years I was prejudiced, even I think to bigotry, in favor of it: but through a variety of causes or incidents, to mention which would be tedious and useless, my mind was exceedingly biased on the other side

of the question. In consequence of this, I am not sure but I went farther in the separation of our church in America, than Mr Wesley, from whom I had received my commission, did intend. He did indeed solemnly invest me, as far as he had a right so to do, with Episcopal authority, but did not intend, I think, that an entire separation should take place. He, being pressed by our friends on this side of the water for ministers to administer the sacraments to them, (there being very few clergy of the Church of England then in the States,) went farther, I am sure, than he would have gone, if he had foreseen some events which followed. And this I am certain of—that he is now sorry for the separation.

But what can be done for re-union, which I much wish for and to accomplish which Mr. Wesley, I have no doubt, would use his influence to the utmost? The affection of a very considerable number of preachers, and most of the people, is very strong towards him, notwithstanding the excessive ill-usage he received from a few. My interest also is not small; and both his and mine would readily and to the utmost be used to accomplish that (to us) very desirable object; if a readiness were shown by the Protestant Episcopal Bishops to re-unite.

It is even to *your church* an object of great importance. We have now about 60,000 adults in our society in these States, and about 250 travelling ministers and preachers, besides a great number of local preachers, very far exceeding the number of travelling preachers; and some of those local preachers are men of very considerable abilities. But if we number the Methodists as most people number the members of their church, viz, by the families which constantly attend the divine ordinances in their places of worship, they will make a larger body than you probably conceive. The society, I believe, may be safely multiplied by five on an average to give us our stated congregations,

which will then amount to 300,000. And if the calculation which, I think, some eminent writers have made, be just, that three fifths of mankind are unadult (if I may use the expression) at any given period, it will follow that all the families; the adults of which form our congregations in these States, amount to 750,000. About one fifth of these are blacks. The work now extends in length from Boston to the South of Georgia; and in breadth from the Atlantic to lake Champlain, Vermont, Albany, Redstone, Holstein, Kentucky, Cumberland &c.

But there are many hindrances in the way. Can they be removed?

1. Our ordained ministers will not, ought not, to give up their right of administering the sacraments. I don't think that the generality of them, perhaps none of them, would refuse to submit to a reordination, if other hindrances were removed out of the way. I must here observe, that between sixty and seventy only, out of the two hundred and fifty, have been ordained Presbyters, and about sixty Deacons, (only.) The Presbyters are the choicest of the whole.

2. The other preachers would hardly submit to a re-union, if the possibility of their rising up to ordination depended on the present Bishops in America. Because though they are all, I think I may say, zealous, pious, and very useful men, yet they are not acquainted with the learned languages. Besides, they would argue, If the present Bishops would waive the article of the learned languages, yet their successors might not.

My desire of a re-union is so sincere and earnest that these difficulties almost make me tremble; and yet something must be done before the death of Mr. Wesler, otherwise I shall despair of success: for though my influence among the Methodists in these States, as well as in Europe, is, I doubt not, increasing, yet Mr. Asbury, whose influence is very capital, will not easily comply: nay, I know he will

be exceedingly averse to it.

In Europe, where steps had been taken, tending to a separation, all is at an end. Mr. Wesley is a determined enemy of it, and I have lately borne an open and successful testimony against it.

Shall I be favored with a private interview with you in Philadelphia? I shall be there, God willing, on Tuesday, the 17th of May. If this be agreeable, I'll beg of you just to signify it in a note directed to me, at Mr. Jacob Baker's, merchant, Market street, Philadelphia; or, if you please, by a few lines sent to me by return of the post, at Philip Rogers', Esq., in Baltimore, from yourself or Dr. Magraw, and I will wait upon you with my friend Dr. Magraw. We can then enlarge on these subjects.

I am conscious of it that secrecy is of great importance in the present state of business, till the minds of you, your brother Bishops, and Mr. Wesley, be circumstantially known. I must therefore beg that these things be confined to yourself and Dr. Magraw, till I have the honor of seeing you.

Thus, you see, I have made a bold venture on your honor and candour, and have opened my whole heart to you on the subject, as far as the extent of a small letter will allow me. If you put equal confidence in me, will find me candid and faithful.

I have, notwithstanding, been guilty of inadvertencies. Very lately I found myself obliged (for the pacifying of my conscience) to write a penitential letter to the Rev. Mr. Jarratt, which gave him great satisfaction; and for the same reason I must write another to the Rev. Mr. Pettigrew. When I was last in America, I prepared, and corrected a great variety of things for our magazines, indeed almost every thing that was printed, except some loose hints which I had taken of one of my journeys, and which I left in my hurry with Mr. Asbury, without any correction, entreating that no part of them might be printed which would be im-

proper or offensive. But through great inadvertency (I suppose) he suffered some reflections on the characters of the two above-mentioned gentlemen to be inserted in the magazine, for which I am very sorry; and probably shall not rest till I have made my acknowledgment more public, though Mr. Jarratt does not desire it.

I am not sure whether I have not also offended you, sir, by accepting one of the offers made me by you and Dr. Magraw, of the use of your churches, about six years ago, on my first visit to Philadelphia, without informing you of our plan of separation from the Church of England. If I did offend, (as I doubt I did, especially from what you said on the subject to Mr. Richard Dallam, of Abington), I sincerely beg your and Dr. Magraw's pardon. I'll endeavor to amend. But, alas! I am a frail, weak creature.

I will intrude no longer at present. One thing only I will claim from your candour—that if you have no thoughts of improving this proposal, you will burn this letter, and take no more notice of it, (for it would be a pity to have us entirely alienated from each other, if we cannot unite in the manner my ardent wishes desire). But if you will further negotiate the business, I will explain my mind still more fully to you on the probabilities of success.

In the meantime, permit me, with great respect, to subscribe myself,

Right Rev. Sir,

Your very humble servant in Christ,

THOMAS COKE.

Richmond, April 24, 1791.

The Right Rev. Father in God, Bishop WHITE.

You must excuse interlineations, &c., as I am just going into the country, and have no time to transcribe.

Dr Coke to Bishop Seabury.

The original of this letter is in the possession of Dr. Seabury's family.

The Right Rev. Father in God, Bishop SEABURY,

RIGHT REV. SIR,—From your well-known character, I am going to open my mind to you on a subject of very great moment.

Being educated a member of the Church of England from my earliest infancy, being ordained of that Church, and having taken two degrees in arts, and two degrees in civil law, in the University of Oxford, which is entirely under the patronage of the Church of England, I was almost a bigot in its favor when I first joined that great and good man, Mr. John Wesley, which is fourteen years ago. For five or six years after my union with Mr. Wesley, I remained fixed in my attachment to the Church of England; but afterwards, for many reasons, which it would be tedious and useless to mention, I changed my sentiments, and promoted a separation from it, as far as my influence reached. Within these two years I am come back again: my love for the Church of England has returned. I think I am attached to it on a ground much more rational, and consequently much less likely to be shaken than formerly. I have many a time run into error; but to be ashamed of confessing my error, when convinced of it, has never been one of my defects. Therefore, when I was fully convinced of my error, in the steps I took to bring about a separation from the Church of England in Europe, I delivered, before a congregation of about three thousand people, in our largest chapel in Dublin, on a Sunday evening, after preaching, an exhortation, which, in fact, amounted to a recantation of my error. Some time afterward, I repeated the same in our largest chapels in London, and in several other parts of England and Ireland; and I have reason to believe that my proceedings in this respect have given a death-blow to all the hopes of a separation which may exist in the minds of any in those kingdoms.

On the same principle I most cordially wish for a re-union of the Protestant Episcopal and the Methodist Churches in

these States. The object is of vast magnitude. Our work now reaches to Boston, northward; to Wilkes county, in Georgia, southward; and to Albany, Vermont, Lake Champlain, Redstone, and Kentucky, westward; a length of about 1400 miles, and a breadth of between 500 and 1000 miles. Our society in the States amounts to upwards of 60,000. These, I am persuaded, may with safety be multiplied by five, to give us our regular Sunday's congregations, which will make 300,000. If the calculations of *some* great writers be just, three-fifths of any given country consist of *unadults*; so that the families, the adults of which regularly attend divine service among us, amount, according to this mode of calculation, to 750,000; about a fifth part of these are blacks. How great, then, would be the strength of *our* Church, (willyou give me leave to call it so? I mean the Protestant Episcopal), if the two sticks are made one!

But how can this be done? The magnitude of the object would justify considerable *sacrifices*. A solemn engagement to use *your* Prayer Book in all our places of worship on the Lord's Day would, of course, be a *sine qua non*, a concession we should be obliged to make on our part, (if it may be called a concession); and there would be, I doubt not, other concessions to be made by us. But what concessions would it be necessary for you to make? For the opening of this subject with all possible candour, it will be necessary to take a view of the present state of the ministry in the Methodist Church in these States.

We have about two hundred and fifty travelling preachers, and a vastly greater number of local preachers, I mean preachers who live on their plantations, or are occupied in the exercise of trades or professions, and confined to a small sphere of action, in respect to their ministerial labors. About seventy of our travelling preachers are *elders* (as we call them) or presbyters. These are the most eminent and most approved of the whole body; and a very excellent set

of Clergy I really believe they are. We have about the same number of deacons among the travelling preachers, who exercise the office of deacon, according to the plan of the Church of England. These ministers, both presbyters and deacons, must be elected by a majority of the conference before they can be ordained. A superintendent *only* ordains the deacons, and a superintendent must make one of the presbytery in the ordination of a priest or elder; and the superintendents are invested with a negative voice in respect to the ordination of any person that has been elected for the office either of elder or deacon. Among the local preachers there is no higher office than that of a deacon.—The local preacher does not pass through an election for this office; but if he bring a testimonial, signed by three elders, one of whom must be what we call a presiding elder, one who has the government of a district, i. e. several circuits joined together, three deacons, three unordained preachers, and the majority of the class of which he is a member, or the stewards and leaders of the whole society of which he is a member, a superintendent may then if he please, ordain him; and a great many of the oldest and wisest of the local preachers have been ordained deacons on this plan.

Now, on a re-union taking place, our ministers, both elders and deacons, would expect to have, and ought to have, the same authority they have at present, of administering the ordinances according to the respective powers already invested in them for this purpose. I well know that they must submit to a re-ordination, which, I believe, might be easily brought about, if every other hinderance was removed out of the way. But the great objections would arise from *the want of confidence* which the deacons and unordained preachers would experience. The present bishops might give them such assurance as would perhaps remove all their fears concerning *them*; but they could give no security for

their successors, or for any new bishops who may be consecrated for the Episcopal Church of those States which have not at present an Episcopal minister. The requisition of *learning* for the ministry (I mean the knowledge of the new Testament in the original, and of the Latin tongue) would be an insuperable objection on this ground, as the present Bishops and the present members of the general convention can give no *sufficient* security for their successors. And the preachers could never, I believe, be induced to give up the *full* confidence they have in their present Superintendents, that they shall in due time rise to the higher offices of the Church, according to their respective merits, for any change of situation in which the confidence they should then possess would not be equivalent.

But what can be done to gain this confidence on the plan of a re-union of the two Churches? I will answer this important question with all simplicity, plainness and boldness; and the more so, because, 1st, I am addressing myself, I have no doubt, to a person of perfect candour; 2nd. I have a re-union so much at heart that I would omit nothing that may, according to the best of my judgment, throw light on the subject; 3rd. Because I think I am not in danger from your charitable spirit, to be suspected, in the present instance, of pressing after worldly honor; as it is likely I shall be elected President of the European Methodists, and shall not, I believe, receive greater marks of respect from the Methodists in these States, supposing I ever be a Bishop of the Protestant Episcopal Church, than they are at present so kind as to show me.

Mr. Asbury, our resident Superintendent, is a great and good man. He possesses, and justly, the esteem of most of the preachers, and most of the people. Now if the general convention of the Clergy consented that he should be consecrated a Bishop of the Methodist Episcopal Church, on the supposition of a re-union, a very capital hinderance would be

removed out of the way.

Again, I love the Methodists in America, and could not think of leaving them entirely; whatever might happen to me in Europe. The preachers and people also love me. Many have a peculiar regard for me. But I could not *with propriety* visit the American Methodists, possessing in our Church on this side of the water an office inferior to that of Mr. Asbury.

But if the two houses of the convention of the Clergy would consent to your consecration of Mr Asbury and me as Bishops of the Methodist Society in the Protestant Episcopal Church in these United States, (or by any other title if that be not proper), on the supposition of the re-union of the two Churches, under proper mutual stipulations : and engage that the Methodist Society shall have a regular supply, on the death of their Bishops, and so, *ad perpetuum*, the grand difficulty in respect to the preachers would be removed—they would have the same men to confide in whom they have at present, and all other mutual stipulations would soon be settled.

I said, *in respect to preachers*, for I do not fully know Mr. Asbury's mind on the subject. I have my fears in respect to his sentiments; and if he do not accede to the union, it will not take place so completely as I could wish. I wish you could see my sinful heart, but that is impossible.

I think I need not observe that, if things were brought to a happy issue, we should still expect to enjoy all our rights as a *society* in the most exclusive sense, as we do now in Europe : I mean the receiving or rejecting members in or from our classes, bands, love-feasts, &c.

I have had the honor of three interviews with Bishop White on this subject, and some correspondence. In the present state of things, I must entreat you to lay this business only before your confidential friends; and if you honor me with a letter by the June packet, directed to the Rev.

Dr. Coke, at the new chapel, City Road, London, I will write to you again immediately after the English conference, which will commence in Manchester the last Tuesday in next July. The importance of the subject on which I have now written to you will, I think, prevent the necessity of an apology for the liberty I have taken in writing to you.

Permit me to subscribe myself, with great respect,

Right Rev. Sir,

Your very humble and obedient servant,

THOMAS COKE.

Philadelphia, May 14th, 1791.

I cannot pass these letters over without a few words of comment. The ostensible object of these letters was to *unite* the American Methodist *Society* with the Protestant Episcopal *Church* of America; but the primary object was to raise the lawful Episcopate Coke and Asbury. But why do these gentlemen wish to unite with the Church if their *society* was a Church already? Or why do they seek re-consecration if their ordination by Wesley was sufficient and valid? They guarantee the "re-ordination" of the "preachers" as a "concession"; but why do they do this if their ordination was lawful and valid? Coke and Asbury had called themselves "Bishops" in 1788; but in 1791 they facetiously call themselves "Superintendents." Coke acknowledges that he had "many times run into error", which error he confesses to have been the "promoting a separation" of the Methodists from the Church, to which separation he says "Mr. Wesley was a determined enemy." In these letters he ingeniously confesses his "change of view", and now seeks to atone for the "error" by seeking to promote that "union" which once he sought to destroy. He is in haste to effect this union "before Mr. Wesley's death", whose "influence" he hopes to secure in favor of his wishes.

In the view of all these documents we are justified in exposing the *fraud* of the Episcopal Methodists, which they

have imposed upon mankind, in their Book of Discipline"; * in which they openly say; "Our venerable founder sent over three regularly ordained Clergy, and that Dr. Coke received from Wesley *letters of Episcopal Orders*, and that the General Conference held at Baltimore 1784 did unanimously receive Dr. Coke and F. Asbury as their Bishops." This is a Methodist *fraud*. It does not contain one word of truth. And a more audacious and impudent imposition is not to be found in the whole of the annals of the Papacy, in the darkest ages of the world.

In Mr. Wesley's "presents" not a word is said about either "ordination", or "Bishops", or "Episcopal Orders." Four years after the date of that instrument, it came to Wesley's ears that Coke and Asbury called themselves "Bishops", which he instantly rebukes, and that sharply by the above letter, in which he says: "How can you, how *dare* you suffer yourselves to be called Bishops? I *shudder*, I start at the very thought!" "For my sake, for God's sake, for Christ's sake, put a *full end to this!*" Three years after this Coke and Asbury seek the episcopate from the hands of the true Apostolic Bishops, White and Seabury, in which they make no mention of their Wesley-Episcopal-orders, for the best of all reasons, they had none; hence those that go by his name are a fraud and a forgery.

Shortly after this Mr. Wesley died. These ambitious men were refused the Episcopate of America. The disappointed Coke returned to England; but not as a Bishop, but as a simple Presbyter, as he was before the so-called ordination by Wesley. But no refusal, no rebuke, no check could suppress his insatiable thirst for a mitre, for which he spent half his life in vain to secure. In 1813 we find him making another attempt to be made a Bishop, for India, in letters to Lord Liverpool and William Wilberforce, Esq., M. P. But if he had been made a real Bishop by Wesley, at Bris-

* See Book of Discipline, ch. I., § 1.

tol, A. D. 1783, or if his assumption of that dignity in 1787, had made him a real Bishop, then of course it was nonsense for him to apply to the American real Bishops, or British authorities, to be made a Bishop over again. Surely none but men lost to every sense of argument, fact and truth can swallow this medicine.

The following is the letter addressed to Wm. Wilberforce, Esq. :

LEEDS, April 14th. 1813.

" Dear and highly respected Sir :

" A subject which appears to me of great moment lies much upon my mind ; and yet it is a subject of such a delicate nature that I cannot venture to open my mind upon it to any one of whose candor, piety, delicacy and honor I have not the highest opinion. Such a character I do indubitably esteem you, Sir, and as such I will run the risk of opening my whole heart to you upon the point.

" For at least twelve years, sir, the interests of our Indian empire have lain very near my heart. In several instances I have made attempts to open a way for missions in that country, and even for my going over there myself. But everything proved abortive.

" My influence in the large Wesleyan connexion, the introduction and superintendence of our missions in different parts of the globe, and the wide sphere opened to me for the preaching of the gospel to almost innumerable large and attentive congregations, have opened to me a very extensive field for usefulness. And yet I could give up all for India. Could I but close my life in being the means of raising a spiritual Church in India, it would satisfy the utmost ambition of my soul here below.

Impressed with these views I wrote a letter about a fortnight ago to the Earl of Liverpool. I have either mislaid the copy of it, or destroyed it at the time, for fear of its falling into improper hands. After an introduction, drawn up

in the most delicate manner in my power, I took notice of the observations made by Lord Castlereach in the House of Commons, concerning a religious establishment in India, connected with the established Church at home. I then simply opened my situation in the Wesleyan connexion, as I have stated it to you, Sir, above. I enlarged on the earnest desire of closing my life in India, observing that if his Royal highness the Prince Regent and the Government should think proper to appoint me their Bishop in India, I should most cheerfully and most gratefully accept the offer.

I shall be glad to receive three or four lines from you, (don't write unless it may be of some immediate importance) signifying that I may wait on you immediately on my arrival in London.

"I have the honor to be,

"With very high respect

"My dear Sir, your very much obliged,

"Very humble, and very faithful servant,

"T. COKE."*

Where then, I ask, is the authority for the pretence for Methodist Episcopacy? They certainly can only make a showing to gull the simples. This they do by distorting facts, by special pleading, by tortuous sophistry, by constructive fallacies, by which they dishonor the fair fame and good sense of Wesley, clothing themselves in the mantle of the good old man like that nameless animal in the lion's skin, by which human contrivance they set up an imposture analogous to the assumptions of Rome, and exhibit the lives of Wesley and Coke a lie to the world. I have so far examined the facts and the argument by which it is pretended to establish the validity of Wesley's ordination of Dr. Coke; and I have shown, conclusively, not only that Wesley did *not* ordain him, but that Dr. Coke did not *believe* that he had ordained him—and that the whole transaction

* See Life of Coke.

was destitute of even the shadow of validity. The validity of Dr. Coke's ordination, then, being completely destroyed, (and the validity of the present Methodist Ministry depending upon that—so that they must stand or fall together), it is plain, to a demonstration, that the Methodists have no *lawful* ministry whatever, and that those they call their Bishops, Elders and Deacons, are only *laymen*. And as there can be no *lawful* sacraments without a *lawful* ministry, it is equally plain they have no *Sacraments*. And as there cannot be a Church of Christ, unless there be a *lawful* ministry and *lawful* sacraments, it is equally plain, also, that the (so called) "Methodist Church" is not a Church of Christ.

Once more: When Asbury visited England, the old Wesleyan body, the only true successors of Wesley, refused to allow him either to baptize or administer the Holy Supper, although he had been ordained by Coke! They kept to their own proper calling. Vain and ambitious men might play at ordination, and at Church-making, and at Bishop-making in America; but English Wesleyans were not to be cajoled. Hear Dr. A. Clarke, when writing to a friend on this very subject. "Here am I preaching the gospel, without holy orders, without pretension to holy order, and without pretended orders."

It is worth while now to enquire how the Methodist ministry and Sacraments stood at the death of the Wesleys in England. Concerning the Sacrament the following address will explain.

"To the members of our societies, who desire to receive the Lord's supper from the hands of our own preachers:

"VERY DEAR BRETHREN.—The Conference desires us to write to you, in their name, in the most tender and affectionate manner, and to inform you of the event of their deliberations concerning the administration of the Lord's Supper. After debating the subject, time after time, we were greatly divided in sentiment. In short, we knew not

what to do, that peace and union might be preserved. At last, one of the senior brethren (Mr. Pawson) proposed that we should commit the matter to God by putting the question to the lot, considering that the oracles of God declare that 'the lot causeth contentions to cease, and parteth between the mighty'; and again, 'that the lot is cast into the lap, but the whole disposing thereof is of the Lord.' And considering also that we have the example of the Apostles themselves, in a matter which we thought, all things considered, of less importance. We accordingly prepared the lots, and four of us prayed. God was surely then present, yea, *his glory filled the room*. Almost all the preachers were in tears, and, as they afterwards confessed, felt an undoubted assurance that God would decide. Mr. Adam Clarke was then called upon to draw the lot, which was, 'you shall not administer the sacrament the ensuing year.' All were satisfied; all submitted. All was peace; every countenance seemed to testify that every head said, 'It is the Lord; let him do what seemeth him good.' We do assure you, dear brethren, we should have been perfectly resigned if the lot had fallen on the other side. Yea, we should, as far as Christian prudence and expediency would have justified, have encouraged the administration of the Lord's Supper by the preachers; because we had not a doubt but God was *uncommonly present* on the occasion, and *did himself decide*.

"Signed in behalf of the Conference,

"ALEXANDER MATHER, *Pres.*

"THOMAS COKE, *Sec.*"

Thus did the body of English Methodists join in removing the stigma from the name of Wesley, and in helping to disprove the pretence of modern Methodists, that Wesley did at least change the fundamental character of his society. Yea, according to the opinion of the Conference, "GOD DID HIMSELF DECIDE." Those especial appointments were clearly enough defined as not elevating those who received

them a particle above the general level of the preachers ; any presumption that they were ordinations was clearly checked ; and a mere society, the Methodist body continued till the last, without a Ministry, and without sacraments.

Upon this subject of the Methodist Ministry, we shall review what Dr. Dixon* has said, as probably he has written more and better than any other man on that point. His argument, if argument it can be called, is to me presumptuous, confusing, feeble and wholly illogical ; yet he makes a determined effort to make the best of a bad cause, and the worse appear the better reason.

He starts with the old fallacy of assuming that Wesley had the power and right to *ordain*, which, however, he ought first to have proved. He admits that Wesley was a Presbyter of the Church of England ; which Wesley affirms over and over again he lived and so he would die. He did so.

I have shown above that Mr. Wesley, as only a Presbyter of the Church of England, was, ipso facto, ecclesiastically disqualified to ordain ministers.

Dr. Dixon says : "*that Mr. Wesley believed himself to be as really a Bishop as any in the land.*" But we ask, did his "belief" make him so ? He might have believed himself to be the richest man in the land, or the greatest man, or the wisest man ; but his "belief" could not make him so, nor affect his official status, so long as he remained a Priest of the Church : had he dissented from the Church, then this plea might have been put in with some show of reason, although equally invalid. What the Doctor says about Wesley's belief in the equality of the Presbyters, and the Presbyter-Bishops, of the primitive Church, and of the *imagined* mode in which Bishops were first made, is nothing to the point, and betrays on the part of Dr. Dixon a lamentable ignorance of the nature of the real point at issue.

Mr. Wesley, on receiving Holy Orders, vowed obedience

* Dixon's Origin, Economy and Position of Methodism, p.p. 218-231.

to the Church, as a corporate society, governed by public laws, common to that society, which laws he was bound by every rule of right to obey. Whatever his private belief was, it must be made subservient to the obligations of that Order, which he voluntarily took when he entered that Order.

This learned divine, however, abstains from all efforts to *prove* Wesley's power and right to confer Orders; his highest stand-point is simply this: "that Mr. Wesley *thought* he had the right"—or "Mr. Wesley *believed* he had the power to ordain." Whatever he "thought" or "believed", this one thing he knew with a certitude that he could not mistake; he *knew* he had neither the right nor the power, and so he never attempted to use it. Wesley committed many mistakes, but he was not so imbecile as to commit this. He changed his opinions many times, but he never effectually changed his opinion or practice on the question of ordination.

The true reason for the efforts of modern Methodists, of all sorts, to invest the Wesleys with powers they never either assumed, affected or professed, lies undoubtedly in these facts, viz: Old fashioned Wesleyan Methodism having long since become extinct—modern Methodism has assumed the unwarrantable pretence of erecting their societies into a so called *Church*; it has, without the least vestige of right or authority, set up a class of preachers they call *ministers*; and they have adopted certain customs they call *Sacraments*: having been challenged by the public to justify these adventurous acts of *self assumed power*, and being found untenable, the Methodists have, one and all, sought for waifs and strays of expression, for here and there a few scraps of thought, for some of the weakest points of the Wesleys' sayings and doings, for a few odds and ends scattered over a long and varied life, which they have pressed to their use, and clothed with the imaginary power of these two good men, to justify

their flagrant departure from the original design and aim of the founders of Methodism. They have removed from the stand-point of Wesley, and from that of the Church, and are drifting rapidly towards that condition which J. Wesley so often predicted in his memorable words : "*that when the Methodists leave the Church of England God will leave them.*"

Many things ominously forbode **an approaching crisis to Methodism** : among which may be mentioned the ever multiplication of sects of Methodists, till it requires quite an effort of the memory to distinguish the one from the other : their unseemly strifes, their continued hostilities toward each other, their mutual jealousy and hate, their ill judged rivalry, their incessant proselyting from one Methodist sect to another, their invading each others privileges, their petty annoyances and secret persecutions, till each sect regards the other as his natural enemy. Another thing must be most painful for the more thoughtful and sober minded to reflect upon, which is that *sensuous* excitement is now become necessary for the very existence of Methodism, in many cases. Revival services, protracted meetings, union prayer-meetings, and the like, with all their unchristian concomitants of evil, of a character too disgusting to be detailed in these pages. Again, Methodism is obliged to resort to a considerable degree to other auxiliaries, such as temperance societies, templar lodges, together with *talented* preaching, showy platform eloquence, by which it becomes a miserable panderer to the vulgar tastes of craven appetites. Methodism, in either hemisphere, is no longer that lowly, simple, devout, warm-hearted and earnest thing of life it was at the death of the Wesleys. Modern Methodism, as drawn by its own masters, is well described in the following extract, which I quote from their book of discipline. Surely this witness is true :

1. Personal religion, either toward God or man, is too superficial among us. We can but just touch on a few partic-

ulars. How little faith is there among us! How little communion with God; how little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil speaking, tale bearing! *What want of moral honesty!* To instance only *one* particular; who does as he would be done by in buying and selling?

2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea, every travelling preacher must instruct the people from house to house. Till this be done, and that in good earnest, the Methodists will be no better.

Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's. If not, let us adopt it without delay. His whole tract, entitled, *Gildas Salvianus*, is well worth a careful perusal. Speaking of this visiting from house to house, he says: "We shall find many hinderances both in ourselves and the people."

1. In ourselves there is much dulness and laziness, so that there will be much ado to get us to be faithful in the work.

2. We have a base, man-pleasing temper, so that we let them perish rather than lose their love; we let them go quietly to hell rather than offend them.

3. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

4. But the greater hinderance is weakness of faith. Our whole motion is weak, because the spring of it is weak."*

A portrait more true to the life of modern Methodism could not have been drawn if Wesley's once fair and comely

* *Math. Discipline*, p p. 58, 59, New York, 1856.

daughter had sat for a likeness from his own skilful hand.

The careful reader will now be convinced that I have established the following positions, beyond the fear of successful contradiction : *First*, That the Wesleys did not separate from the Church of England, nor ever intended that their followers should make a separate party. *Secondly*, That the Wesleys had not lawful authority to ordain a minister, and that they did not presume to claim such authority. *Thirdly*, That there can be no true Church where there is no true ministry ; the professed followers of the Wesleys, calling themselves Methodists, having dissented from the Church and departed from the Wesleys' teaching, have therefore neither Church nor ministry, but that which is of *human origin only*, and are therefore a mere modern sect.

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CHAPTER VIII.

THE CHURCH—SUCCESSION—SCHISM.

Etymology of the word Church—the Church a divine institution—could not be established by man—mere religious societies not Churches—the visibility and continuity of it—the Ministry founded by Christ—must be perpetual—in what sense Bishops are true successors of the Apostles—a chain of ministerial ties—none gospel ministers who cannot stand that test—Schism—Heresy—Apostasy—fatal effects of as seen in the decline of modern sects—an humble admonition to Churchmen—how dissent should be treated.

HE word Church has an appropriate and a beautiful significance; it means the House of the Lord. It is derived from the Greek word *Kuriakē*, which is compounded of two other Greek words, *Kurios*, the Lord, and *oikia*, a house, and literally signifies *the House of the Lord*.* And by the way, this very term is a fair incidental proof that the Church of England was not derived from Rome. The Romanist invariably uses the word *Ecclesia*, and no other; but the Church of England has always been called by a name foreign to Rome, hence she must have been of a different origin from her, probably of a Greek or Asiatic origin. This word is twice used in the new Testament expressive of that which pertains to the Lord Christ, and from thence it is taken to signify the people of God, meeting in the house of God. The Greek word used by Our Lord and his Apostles to designate the Church, signifies *calling forth*. But neither of these words fully express the nature of the Church, what it is in itself, and as it is propounded to our belief. †

Much uneasiness and irritability is felt and expressed by

* Oswald's *Etymol. Dict. art Church*. † Pearson Creed, IX Art.

those outside, at the use of the phrase "*The Church*", which seems, in their view, to insinuate presumption, arrogance, pride, exclusiveness and bigotry; but they seem wholly to overlook the fact that this phrase is uniformly used both by Christ and his apostles from the very beginning, when they speak of that society which Christ founded, because the idea of "*a Church*" being founded by any other person or authority, certainly never entered into their heads or plans. The phrase, "*a Church*", of course implies a plurality of independent and separate bodies, as distinct from each other, which idea is wholly foreign from the New Testament and entirely forbidden by it. The notion of the plurality of churches and denominations is modern and novel, being a creation out of the chaotic confusion of conflicting sentiments produced by the Reformation.

Out of the same elements of loose conjecture sprung the anti-scriptural notion that the Church is a *mere voluntary society* analogous to the Bible, Temperance, Odd-Fellow, and other like societies. Such a conceit is surely very erroneous, and is a total perversion of the teaching of the new Testament. The common definition of "*a Church* is, that it is a community *voluntarily* associated on the foundation of revealed truth for religious purposes."* This notion implies that the volume of revealed truth is published to a world of sinful men, who are in a state of revolt against God and without inclination to return to obedience; yet any man and every man who chooses, of his, or their own voluntary will, may take this book, and eliminate from its contents whatsoever seem right in his eyes, according to his private judgment; he may frame dogma, creeds, and polity, as caprice, or whim, or interest, or lust, or fancy, or mere reason, or whatever may be the ruling motive; he may collect converts, who are voluntarily to associate and worship God or not according to the dictates of their own

* Buck's Th. o. Dict. art. Min. Call, London, 1825.

consciences ; and they may form so called Churches, calling them by their own names, in which they may teach their own opinions, no matter how diverse, defective or contradictory. An unlicensed liberalism allows all others to do the same—where there is a self-conceived call made out, ability to speak and sufficient power of persuasion to make converts. Thus voluntarism has been the fruitful source of all heresies, schisms and apostacies, as the natural and logical issue of its own premises. In the meantime infidelity has triumphed, ungodliness has flourished, and *the Church* has mourned. Voluntarism, *per se*, is a formal, practical renunciation of intellectual and moral obedience, an act wherein one stands up in the face of lawful authority and calmly declares, “I am holier than thou.” It is mind asserting its fancied claim to independence, and while it affects reverently to bow before the throne of the Most High, and with a show of wisdom and devotion, to pay its homage there, it expresses its determination to acknowledge nothing superior to its own will-worship. It sets itself up a dominion where none but God can rule. It is a blow struck at the root and dignity of authority, law, and order. It looks Royal and Ecclesiastical authority in the face and says “this mind is not for you, nor at your demand are its prerogatives to be surrendered, or its convictions to be directed.” “*Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body ; not in any honor to the satisfying of the flesh ; being vainly puffed up by his fleshly mind.*” Let Christian charity, however, indulge the hope that thousands of such persons live superior to their principles, and produce fruit of gentleness and goodness in opposition to their creed.

The Church of God is a *supernatural* society or institution, founded by *positive law*, on *great moral principles*, by divine authority alone, as an act of the love and mercy of God towards guilty man, as the means of their instruction, being

the school of Christ, in which they are taught the way of salvation. So thought the immortal Hooker, who says, when writing on the *immutable* laws of God : * “The laws which concern supernatural duties are all positive, and either concern men supernaturally as men, or else as parts of a supernatural society, which society we call the Church. To concern men as men, supernaturally, is to concern them as duties which belong of necessity to all, and yet could not have been known by any to belong unto them, unless God had opened them himself, inasmuch as they do not depend upon any natural ground at all out of which they may be deduced, but are appointed of God to supply the defect of those natural ways of salvation, by which we are not now able to attain thereunto. The Church being a supernatural society doth differ from natural societies in this, that the persons unto whom we associate ourselves, in the one are men simply considered as men, but they to whom we be joined in the other are God, Angels and holy men. Again, the Church being both a society and a society supernatural, although as it is a society it has the self-same original grounds which other politic societies have, namely, the natural inclination which all men have unto social life, and consent to some certain bond of association, which bond is the law that appointeth what kind of order they shall be associated in : yet unto the Church as it is a society supernatural this is peculiar ; that part of the bond of their association which belongs to the Church of God must be a law supernatural, which God himself hath revealed concerning that kind of worship which his people shall do unto him. The substance of the service of God, therefore, so far forth as it hath in it anything more than the law of reason doth teach, *may not be invented of men*, as it is amongst the heathens, *but must be received from God himself*, as it always hath been in the Church, saving only when the Church

* Eccl. Polity, Bk. I, ch. XV 2.

hath been forgetful of her duty."

The Church then, is not a mere voluntary society, as it were invented or instituted by the will of man; but it is a *positive* institution established by God. "Hence", says Bishop Butler, "we may clearly see, where lies the distinction between what is positive and what is moral in religion. *Moral* precepts are precepts, the reasons for which we see: *positive* precepts are precepts the reasons of which we do not see. Moral duties arise out of the nature of the case itself, prior to external command. Positive duties do not arise out of the nature of the case, but from external command; nor would they be duties at all were it not for such a command received from him whose creatures we are."*

The Church, then, is not an institution arising out of natural reason, or out of the moral fitness of things; but it is an institution superinduced, over and above both these principles of law and action, by divine revelation alone, and hence it is *positive*; and being so it comes to us with authority, and that authority is God, God manifested in the person of Christ, and concerning which St. Paul says: "*He gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all*", Eph. i: 20-23, *passim*.

Now if we turn to Christ's sayings and doings it will be at once seen that he claimed and asserted this authority, to the exclusion of all other persons, to establish his Church—to appoint its ministers—to frame its constitution—to teach its doctrine—to set up its sacraments—to determine its discipline—to regulate its order—to prescribe its work—to fix the limits of its duration—to stamp its character with such marks as to distinguish it forever from all counterfeits—to prohibit all heresies and schisms, under the severest penalties—to forbid all others—and all this he did

* Butler's Analogy, pt. II., ch. 1.

by authority, occupying a stand-point "*Far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come.*" In view of these facts, can it be reasonable to suppose that the Church thus established as a positive institution by such divine sanctions, and such severe penalties, and by such high authority, that it would ever be left to the voluntary caprice of mere man to alter, or mangle, or modify, or counterfeit that Church, under any pretence whatsoever? We solemnly think and believe that this question must be answered in the *negative* by all who have given sufficient attention to the subject; and that all those who do violate Christ's order and law, either by heresy or schism, in the face of his authority, must be either blind to the consequences, or ignorant of the facts.

There is a difference, yea, a contrariety, between the Church of Christ and modern religious societies. For these have first their being, by a voluntary act of their own, they frame their government, and all jurisdiction is originated and retained by themselves, which they, however, communicate to their officers, without depriving themselves of it. But the Church did not make herself, nor her government; but Christ, who is her Head, Master, Prince and Monarch, from whom all laws, government and teaching proceed. The Church is not born of earthly masters; but of God. Hence the Church is called in Scripture God's building, God's temple, God's vineyard, and the like, which destroys all idea of its being a mere voluntary society. The whole teaching of Scripture conveys the idea that Christ came into the world to assemble his people, to gather together his sheep, to instruct them by his doctrine and example. Then he added that the first original ground upon which he built his Church was Himself, saying: "*Upon this rock will I build my Church.*" Thus he built himself and upon himself, during his own personal ministry, and in his lifetime. He

so constituted it as to continue to the end of the world. For any man or any number of men to attempt to set up another Church, especially at this distance of time, is a clear usurpation of a divine prerogative, as much so as if a man were to forge "another gospel."

In the Apostolic and Nicene Creeds the Church which Jesus Christ established is defined as "*The one Holy Catholic and Apostolic Church.*"

The Church is **ONE** as opposed to the *many*, created by schismatical and denominational factions.

The Church is **HOLY** as opposed to the corruptions, heresy, schism and apostacy.

The Church is **CATHOLIC** as opposed to the narrow exclusiveness of *particular* societies or sects.

The Church is **APOSTOLIC** as opposed to and distinguished from all mere voluntary and more recent organizations set up by the authority of *men*. *

The gospel of grace having been revealed by Jesus Christ, who also established the Church through which to make known to the world the whole counsel of God ; as taught by St. Paul: "*To the intent that now unto the principalities and powers in heavenly things, might be known, by the Church, the manifold wisdom of God.*" To accomplish this mighty work, God made the Church the **DEPOSITOR, WITNESS, and KEEPER OF HOLY WRIT.**

"The Old Testament is received by us through the Church from the Jews, to whom were committed the oracles of God, and who received those '*lively oracles to give unto us*', and by whom, '*of old time they were read in the Synagogues every Sabbath day*', and we know that they were by them delivered, pure and entire, into the hands of the Christian Church, from the fact that Christ, when reproving the Scribes and Lawyers, never charges them with the sin of corrupting the books of the Law, which he would not have omitted to

* See next Chapter on marks of the Church.

do, had they been guilty of it; and that he and his Apostles quote the Scriptures of the Old Testament as they then existed among the Jews, and as they still exist derived through them to us." *

The Christian Church was formed by the ORAL instructions of Christ and his Apostles, and when the New Testament was completed it was delivered to that Church to keep, as we learn from the titles of the several books themselves, and from many express statements which they contain.

The office then of the Christian Church, with respect to the New Testament, was to deliver it, as well as the Old Testament, down to us also, from age to age, as it was first written. That these writings, as we now possess them, are precisely the same as when they were first given to the world, we know from the facts of their having been publicly *received* by the Synods of the Church; from their having been openly *read*, immediately after their publication, in congregations of the Church in numerous places very distant from each other; from their having been *translated* at an early period into different languages, for the use of the various Churches, which versions thus made are found to *coincide* precisely with our text; and from the fact that the Fathers of the Church, in all parts of the world, beginning with the Apostles themselves, have referred to them, *quoted* them and commented upon them, without any discrepancy from the copies which have been handed down to us." †

The Church as a *positive* institution, being established by divine authority—the Apostles being ordained by the same authority—she *received* the sacred Scriptures by the joint authority of Christ and his Apostles, to keep them as the sole *deposit* of the revelation of God. Men are no more the authors of the Church than they are of Scriptures.

The Church henceforth became the school of Christ, as the only authorized medium of truth out of which there is

* Theoph. Anglic., p. 49.

† Theoph. Anglic., p. 50.

no salvation. "As it was *necessary* to enter and remain in the Ark (which is the type of the Church) for safety from the flood; it was necessary to have the door-post sprinkled with blood, and that none should go out of the doors, in order to be safe from the sword of the destroying angel; and it was necessary for the members of the family of Rahab to *abide* in the house, if they wished to escape death; so we are taught by analogy that since God has appointed the Church to be the dispenser of the means of pardon, grace and salvation to men, we cannot hope to escape death or inherit life if we do not belong to it; that is, if we do not enter in and abide in it." There are four religions that have ruled the world since the beginning that is to say, the Pagan, the Jewish, the Mahometan and the Christian, the last of which only is necessary to the salvation of man.

"The Church is called in Holy Scripture the Body of Christ; and while it is said in Scripture that the Lord added to the Church such as were being saved, and that Christ is the Saviour of his Body the Church, salvation is nowhere promised to those who are *not* members of that Body."

"The Church is *United, Universal and One only.* Christ is the Head of every man, says St. Paul. As one Head he has but *one* spiritual Body; and this Body, the Apostle tells us, is the Church, and no one can 'hold the Head' who is not in this Body. The Church is called in Scripture 'the fulness of him who filleth all in all.' This *universal* fulness admits of *no other* fulness. Again; the Church is the spouse of Christ, united forever to him, who loveth her and gave himself for her, and who has no other or *second* spouse besides that which he hath sanctified and cleansed with water and the word, that he might present *the* Church glorious to himself, not having spot or wrinkle or any such thing. She is the one Spouse of one Husband. There is one fold and one Shepherd; 'one Lord, one faith, one baptism'; and thus the Church is one for us men and for our

salvation." *

The Church is not only a school ; but it is also a *kingdom* : a kingdom of extensive dominions and of vast duration ; a kingdom which shall not be destroyed, and which shall not be given to another, but shall be maintained in tact by him who established it : a kingdom whose laws are to regulate the inner as well as the outer life of its subjects ; although it is not founded on the principles, nor managed by the policy of this world.

The Church is not only a kingdom, but a *council chamber*, having authority and power to decree Rites and Ceremonies, and authority in Controversies of Faith : and yet it is not lawful for the Church to ordain anything that is contrary to God's word written." †

The Church being one communion is in that same sense a *body corporate*, and as such destined to continue to the end of the world. For a body corporate never dies, but is immortal, as the Church is declared to be. For the full discharge of all official duties as a body corporate, St. Paul says : " And Christ gave some, Apostles ; and some, Prophets ; and some, Evangelists ; and some, Pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ : that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love ",

* Theoph. Anglic., p.p. 28, 29.

† Article xx.

Eph. iv: 11-16. This passage contains the Magna Charta of the Church. Here are the Apostles, and their successors in office and order, appointed for the work of the ministry, who are to continue till the whole body, the Church, of Christ is to be perfected in faith, knowledge, truth, love and unity, as one compact whole; till all are perfect as Christ is perfect. The Church is also warned against the seductions of childish fickleness, against being tossed and carried about by every wind of doctrine, by the sleight of hand tricks, or hap-hazard teachings of designing men—or by the cunning craftiness of shrewd, wicked men—or men who by a certain kind of artful, wily, *methodical* skill deceive the hearts of the simple and the credulous, ever lying in wait to deceive.

This is the more easily to be observed as the corporate body of the Church is a *visible, tangible society*, appointed to be the "*light of the world*", or "*a light in a dark place*", and as conspicuous as "*a city set on a hill which cannot be hid.*"

"And as those everlasting promises of love, mercy and blessedness belong to the mystical Church; even so on the other side, when we read of any duty which the Church of God is bound unto, the Church whom this doth concern is a sensibly known company. And the visible Church in like sort is but one, continued from the first beginning of the world to the last end. Which company being divided into two moieties, the one before, the other since the coming of Christ; that part which, since the coming of Christ, partly hath embraced and partly shall hereafter embrace the Christian religion, we term, as by a more proper name, the Church of Christ. And therefore the Apostle affirmeth plainly of all men Christian, that be they Jews or Gentiles, bond or free, they are all incorporated into one company, they all make but *one body*. The unity of which *visible body* and Church of Christ consisteth in that uniformity which all several persons thereunto belonging have, by reason of that *one Lord* whose servants they all profess themselves, that

one faith which they all acknowledge, that *one baptism* where-with they are all initiated." (Hooker, bk. III., ch 1: 4.) The Church being stamped by signs and marks so as that the most simple minded might with a little care distinguish her from all counterfeits, forgeries and fictitious imitations, these observations lead naturally to the discussion of

PART II., APOSTOLICAL SUCCESSION.

This doctrine, although so deeply laid and broadly stated, and so emphatically iterated in Scripture ; yet it is mournful to see how disdainfully it is treated by some, ignored by others, and denied by many, who in all other respects must be numbered among the wise and the good.

Men who are tempted by a fancied presumption, or a pretended *inward call*, which by itself is a mere human invention, to assume the functions of the holy ministry, by a *self-elected* or a *self-constituted* authority undertake to teach others, have, of course, an interest in denying the dogma of *Apostolical Succession*, for if they were once to admit it, they know well their occupation would be gone. Therefore in order to maintain their self-assumed authority they must deny that of the Apostles, or at least pervert the nature and order of the Church's ministry.

Reason itself would seem to suggest the truth of the *divine succession of the holy ministry*, from the very *nature of the case*. The importance of the Church's work in her *divine mission* to the world, and as a witness and keeper of *holy writ*, reason would dictate that these sacred trusts would not be left exposed to the mercenary speculations or the fancied assumptions of pious theorists. Nor is it reasonable to suppose that our Lord would establish so important an institution as the Church and ministry without providing for a permanent succession by such divine authority as should exclude mere human interference. As the Church was to abide forever, and as she has always existed, and as

there can be no Church without a ministry, it is reasonable to believe that provision would be made for its unbroken and permanent continuance. The ministry having been once established, by divine authority, would on that same authority perpetuate itself according to known and fixed laws of observance and action: hence the ministry could not cease to exist any more than the Church, than vegetation, or than the human race would become extinct. As every plant, and every beast, and every bird, and every thing contains the seed to propagate itself after its kind, so the *holy ministry*, by a certain principle of *evolution* would provide for itself according to its kind, and to the extent required. Hence the Apostolic ministry being once established, and its succession provided for, it would go on multiplying itself, as opportunity offered, till the end of time, or till the Church's work is done. For example, we know there were twelve Apostles; suppose then, for argument's sake, they each ordained five Bishops to succeed them; then at the close of the Apostolic age there would be sixty lawfully ordained and apostolically consecrated Bishops: suppose again, these sixty ordained three more each in the course of their episcopate, which would bring the number in the second period to one hundred and eighty Bishops; which again multiplying by three, produces an aggregate of five hundred and forty for the third period, and so on without limit. Nor is this estimate unreasonable, as we know for *certain* that at the first general council held at Nice A. D. 325, there were present three hundred and eighteen Bishops, which, being a representative body did not comprehend in itself all the Bishops of christendom, for there were present at that Council only three from Britain, although there were seven in the Island and one Metropolitan; and so no doubt it was with all other Christian provinces. It seems to require a far larger amount of credulity to reject the succession; than it does of faith and reason to receive it.

The *testimony* of ecclesiastical history also very strongly favors this view. That the Apostolic ministry was established by our Lord with a *design of permanent succession* is everywhere spoken of by the earliest writers as a matter of course fact, which never was doubted and which none of their enemies ever disputed or contradicted; although they attempted to rival the Apostolical power and authority. The testimony of the men who were appointed Bishops by the Apostles themselves were their successors in *office* and consequently must be of great weight in this matter. They knew the Apostles personally, attended upon their ministry during many years, they knew what the Apostles did, they were in circumstances to know Apostolic customs; hence they testify what they saw and knew to be true, and not mere opinions or conjectures. These witnesses are the Apostolic FATHERS.

1. The first *witness* I here introduce is St. Clement, the third Bishop of Rome, whom St. Paul calls "*his fellow labourer*";* and who is said to have translated his epistle to the Hebrews, and whose writings were so excellent that they were by some long believed to be inspired.† He says in his epistle to the Corinthians: "Our Apostles knew by our Lord Jesus Christ that there would be contentions arise upon the account of the ministry. And therefore having perfect fore-knowledge of this, they appointed persons, as we have before said, and then gave directions, how, when they should die, other chosen and approved men should succeed in their ministry."‡

This then is the testimony of St. Paul's *companion*, who was Bishop of the Church at Rome during the Apostle's life-time for nine years, and certainly must have been in a position to know what provision was made for the *succession* of the holy ministry.

2. The second witness is Ignatius, who was ordained Bish-

*Phil. iv: 3. †Euseb, Eccl. Hist., Bk. iii., ch. 38. ‡Clem. Rom., 1 Epis Cor xix:16,17.

op of Antioch, in Syria, A. D. 70, by the Apostles themselves. "The hands of the blessed Apostles were placed upon his sacred head", and he held his episcopate during thirty years of the life-time of St. John the Apostle, and for seven years after his death, and is said to have been well known by St. Peter and St. Paul, which fact alone is a sufficient guarantee of his ability and competence as a witness for the truth for which he suffered martyrdom, being thrown to the wild beasts at Rome A. D. 107. He wrote these several epistles while on his way to death, which have come down to us, which display deep piety, great knowledge of Holy Scriptures, considerable erudition, and are full of the teachings, of what the Apostles themselves taught and did. Had we no other writings than his, they would be more than sufficient to convince every impartial man of the truth for which we plead. His testimony is so full and so varied that it is difficult to make a selection. Writing to the Trallians he exhorts: "Continue inseparable from Jesus Christ our God, and from your Bishops, and from the commands of the Apostles. He that is within the altar is pure; but he that is without, that is, that does anything without the Bishop, and Presbyters, and Deacons, is not pure in his conscience." *

Again he commends the Church at Philadelphia: "Especially if they are at unity with the Bishops and Presbyters who are with him, and the Deacons appointed according to the order of Our Lord Jesus Christ, which he has settled according to his own will in all the firmness of his Holy Spirit."—"I cried with a loud voice whilst I was among you; I spake with a loud voice; attend to the Bishop, and to the Presbyters, and to the Deacons. Now some suppose that I spake this as foreseeing the divisions of some that should come among you. But he is my witness for whose sake I am in bonds that I knew nothing from any

* Igna. Tral., ch. II., 4, 5.

man. But the Spirit spake, saying, do nothing without the Bishop." *

Here this Apostolic man speaks of the institution of the holy ministry and its *three* orders of Bishops, Priests and Deacons, not as "*forseeing divisions*"; but as the "*order*" that was "*settled*" by the Lord Jesus Christ.

In writing to the Smyrnæans he exhorts them thus : "But flee all divisions as the beginning of evils. See that ye all follow your Bishop, as Jesus Christ the Father ; and the Presbytery as the Apostles, and reverence the Deacons as the command of God. Let no man do anything that belongs to the Church separately from the Bishop. Where-soever the Bishop shall appear, there let the people also be ; as where Jesus Christ is, there is the Catholic Church." † Addressing the same Church through Polycarp, he writes : "Hearken unto the Bishop, that God may also hearken unto you. My soul be security for them that submit to their Bishop, with their Presbyters and Deacons. And may my portion be together with theirs in God." ‡

Teachings so full and so plain need no comment. We do not see how our opponents can explain them away. Indeed they cannot resist their force ; but in order to resist the gist of these epistles from such a man as Ignatius they have resorted to the *subterfuge* of denying the *genuineness and authenticity* of his epistles, of which we see a notable instance in Dr. Miller, of the Presbyterian College at Princeton, who, when writing on the Presbyterian ministry, and finding Ignatius so entirely opposed to him, he declares these epistles to be unworthy of credit. But when Dr. Miller wishes to prove the belief of the primitive Church in the divinity of Our Lord, he declares Ignatius to be excellent authority. He writes thus :

"*Letters on the Ministry.*" "*Letters on Unitarianism.*"

"That even the shorter "The great body of learn-

* Philad. I: 1, II: 12, 14. † Epist. Smyrn. ch. III: 1-4. ‡ Epist. Polyc, ch. II: 12

Epistles of Ignatius are unworthy of confidence, as the genuine works of the Father whose name they bear, is the opinion of many of the ablest and best judges in the Protestant world." p. 150.

"Intelligent readers are no doubt aware that the genuineness of the epistles of Ignatius has been called in question by a great majority of Protestant divines, and is not only really but deeply questionable." Ess. Ruling Elder.

Dr. Miller must himself explain this gross attempt to make this renowned disciple of St. John. a kind of nose of wax. It is an unquestionable proof of the utter *sandiness* of his foundation. Unfortunately for Dr. Miller, and all his school, that St. Ignatius wrote the letters attributed to him happens to have been so profusely attested that, as Dodwell says: "they who question them might as well have questioned several books of the New Testament itself, which notwithstanding they receive on *lesser* evidence." *

But it is noteworthy that in the providence of God a discovery should have been made of two manuscripts of Ignatius, by two different persons, in two different countries, written in two separate languages, and yet accurately according with each other and with the quotations from Ignatius found in the writers of the first five centuries: "reserved, no doubt", says Bishop Hall, † "by a special providence, for the the conviction of the schisms of these last times." I shall argue these points no further, but refer

ed men consider the smaller epistles of Ignatius as, in the main, the real works of the writer whose name they bear." p. 122.

"I do not admit that the most learned and able of the critics reject as spurious the seven shorter epistles of this Father." Letters on the eternal Sonship of Christ.

*Dodwell's Separation proved schismatical, ch. xxiv., § 8, p. 515. †Modest Offer, p. 43k.

my readers to the unanswered and unanswerable work of Bishop Pearson.*

3. The third witness I shall call is the holy martyr, Polycarp, whom Ignatius calls "an Apostolic man", and whom Eusebius calls "the admirable Apostolic Polycarp." He was the disciple of the Apostle John and received the truth from his holy lips; he was a fellow disciple with Ignatius, and was intimate with the holy Apostles for forty years; he was consecrated Bishop of Smyrna by John himself, which office he filled with distinction for more than half a century, and suffered martyrdom A. D. 147, being eighty-six years old.

The ancient testimony of Polycarp is this: that he was "a man who had been instructed by the Apostles and had familiar intercourse with many who had seen Christ, and had also been appointed Bishop, by the Apostles in Asia, in the Church at Smyrna. He always taught what he had learned from the Apostles, what the Church had handed down, and what is the only true doctrine. All the Churches bear witness to these things, and those who have been the successors of Polycarp."†

Polycarp, who is styled by Ignatius "Bishop of the Church which is at Smyrna", and who wrote an epistle to the Church at Philippi, beginning with these words: "Polycarp, and the Presbyters that are with him, to the Church of God which is at Philippi." "Wherefore * * * * being subject to the Priests and Deacons as unto God and Christ."‡ Here is mentioned only two orders of the Clergy, which fact is eagerly seized upon by the opponents of Episcopacy, to prove what is styled the *parity*, viz., one order of the ministry. But he mentions two, "*Priests and Deacons*", intending probably by this phrase to mean all three, as is often done when authors speak of the whole of the Clergy by the one word *ministers*, or the *clergy*, or, as in the Church

* *Vindiciæ Ignatiæ.* † Euseb. *Ecc. Hist.*, Bk. iv., ch. 14. ‡ Ch. I., 1-4.

service, which twice mentions "*Bishops and Curates*"; but really meaning Bishops, Priests and Deacons.

From the evidence arising out of the case of Polycarp, we find the following facts: That he himself was an Apostolic Bishop, as proved by Ignatius; that he mentions the two orders of Priests and Deacons; and that he mentions them in such an *incidental* manner as though he took for granted that the people to whom he wrote well understood that he spoke to them of their Clergy by the authority he had received as a *successor* of the Apostles.

But the true solution of this difficulty, if any there be, as I think and believe, is, that at the time Polycarp wrote his epistle to the Philippians they had no Apostolic Bishop among them; but only Presbyter-Bishops, as we learn from St. Paul (Phil. I: 1), and as was the case with the Church at Ephesus (Acts xx: 20-30). In this case they wrote to Polycarp for advice, considering his proximity to them, his celebrity as an Apostolic Bishop, and the importance of his see: and in writing back he would naturally advise them of the relations they sustained, and the duty they owed to their Priests and Deacons. His omitting to mention a Bishop is no argument against a historical *succession* of Apostolic Bishops.

It would be tedious to the reader to lead him through any further detail of facts of this nature, besides this subject is too long to be fully treated in one discourse, as it would be mainly a repetition of similar facts found in all the Antenicene and the Postnicene Fathers; but the *curious* who desire to pursue this subject further in detail can consult them, or a digest of them; where he will find evidence as to *Apostolic succession*, so rich and abundant, so varied and pertinent, so clear and forceful, so direct and convincing, that he will fairly conclude that the man who resists it is beyond the reach both of fact and argument, arising out of historic testimony.

Let it be remembered that this historic evidence extends over fifteen hundred years, without one *single* well attested fact to the contrary. And when it is further considered that a catalogue of all the Bishops of the whole Church has been carefully made, and guarded with scrupulous jealousy from the Apostolic time till this very day, it seems impossible to resist the conclusion in favor of succession designed to be continued in the Church to the end of the world.

Having shown that *Apostolic succession* is of itself a reasonable doctrine; and that the whole history of the Church records and endorses that doctrine; we now turn to Holy Scripture as the only source of *divine authority* upon which the doctrine as an Apostolic institution must stand or fall. By this test we are willing to abide.

The highest office of the Christian Church is that of the Apostles, properly so called; and their commission is the highest plenary authority, of which Apostolic commission the following characteristics are essential:

1. That they should have *seen* the Lord Jesus, and have been eye and ear witnesses of what *they* testified to the world. John xv: 27.

2. They must have been immediately called and chosen to that office by Christ himself. This was the case with every one of them. Luke vi: 13; Acts i: 24-26; Gal. i: 1.

3. They must possess *infallible inspiration*, which was essential to that office. Jno. xvi: 13; 1 Cor. ii: 10; Gal. i: 11, 12.

4. They must have the power of working miracles and the gift of prophecy. Mark xvi: 20; Acts ii: 43; 1 Cor. xii: 8-11; 2 Cor. xii: 12.

5. They must have the power of the keys. Matt. xvi: 19, xviii: 18; Jno. xx: 23.

6. Their commission must be *absolute and universal*. Their charge was not confined to any particular locality or diocese; but being Bishops at large, they were the oracles of God to men; they had "*the care of all the Churches*"; they had

power to settle their faith and order as the model of all future ages ; they had power to settle all controversies and to determine all disputes, (Acts xvi : 4) ; and to exercise the rod of discipline upon all offenders, whether clergy or laity. 1 Cor. v : 3-6 ; 2 Cor. x : 8, xiii : 10. * Those who had not these marks and powers were not Apostles.

Christ then being the HEAD and seat of ALL authority and power, in the Church, both as King and Bishop, gave to the Apostles themselves, to the exclusion of all others, his great commission in the following words : "*As my Father hath sent me, even so I send you.*" "*Even so*" ! with no visible or declared inferiority, power, commission, or authority ; "*I send you*", you all, you together : not thee, and thou simply ; but you. "*Even so I send you*", as a delegation, to occupy my place, to stand as my vicegerents, to speak in my name, to do upon earth that in my behalf which I will most assuredly ratify in heaven.

And lest, when the inspired Apostles died, their imperfect and uninspired successors should, in the midst of the strife of worldly tongues, and the abundance of sin, be tempted to doubt whether the mysterious delegation, with all its sacred powers, were continued to them, our Lord goes on to add : "*And lo ! I am with you always, even unto the end of the world.*" The Apostles, as we know, all soon died ; the promise conveyed in these words could not therefore possibly be limited to themselves. They were not to remain on earth till the end of the world ; therefore these words belong to the Apostles as to a perpetual incorporation, to themselves and their successors : to themselves in the first place, and then to all whom they "*added to the Church.*" †

It is important here to inquire in what sense the Apostles had successors, and what powers were conferred by the Apostles upon those whom they appointed to succeed them.

* McLean's Apostolic Commission, † Moreley's Sayings of the Great Forty Days, p 45

The Apostles being Bishops at large, had authority to ordain men and confer the power of the KEYS.

1. To their *successors in office*, to whom they imparted by the *laying of hands*, that *kalen paratheken*: or *pulchrum depositum*: or the deposit of a delegated trust, power or authority to ordain others: or "*that good thing*" which was given by the Holy Ghost. 2 Tim. i: 14. This was the grace of ordination.

2. They conferred upon those whom they ordained as their successors the **whole powers** of government of the Church, both clergymen and laity, to bind and to loose, to admit and to repel.

3. They appointed their successors to sit as judges in all matters of faith and order, to decide and to determine all matters of controversy agreeably to God's word written.— In these three senses the apostles had a succession of their order and authority in the visible church, and in no other necessary sense. In this respect the bishops who *immediately* succeeded the apostles were examples of all succeeding ages: such were Timothy, Titus, the seven angels of the seven churches of Asia, Epaphroditus, Clement, Linus, Hermas, Ignatius, Polycarp, Irenæus and many others, to whom were left the above named christian promises, hopes, graces and powers, to be handed down through all succeeding generations, which fact the history of the church abundantly testifies has been done.

It is obvious to all who study the Acts of the Apostles, together with the Epistles, that none but the Apostles ordained men to the holy ministry: that they ordained deacons, Elders or presbyter-bishops, and apostolic-bishops, of which last order the Bishops of the United Church of England and Ireland, and the Bishops of the Protestant Episcopal Church of the United States of America are the true and lawful successors. The conclusion we arrive at is, that the following CHAIN of principles is necessary, as absolutely essential,

to a regular, lawful and valid gospel ministry. A valid ministry must be

1. Of apostolic ORIGIN, viz., it must be derived from their direct authority.

2. It must be of UNBROKEN CONTINUANCE from the apostles, in order, jurisdiction, doctrine and succession.

3. It must be derived through some one BRANCH of the HOLY CATHOLIC CHURCH.

4. It must be IN the Church and FOR the Church, by those having lawful authority to call, try, examine and ordain.

5. It must be EPISCOPAL, with the imposition of hands and prayer. *"It is evident unto all men diligently reading Holy Scriptures and ancient authors, that from the Apostles' time there have been these Orders of Ministry in Christ's Church; Bishops, Priests and Deacons. Which offices were evermore had in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereto by lawful authority. And therefore, to the intent that these orders may be continued, and reverently used and esteemed in the United Church of England and Ireland; no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon; or suffered to execute any of said functions, except he be called, tried, examined and admitted thereto by episcopal consecration and ordination."* *

Therefore we conclude that the ministry which cannot stand the test of this *chain of principles* is neither valid, lawful nor regular, and is of no authority in the Church of Christ; but such a ministry is the gratuitous assumption of an *office*, by the authority of man, and not an *Order* derived from Apostolic authority, and therefore not binding upon any man, and has always been regarded by the Church as

* See Preface to Ordinal Book, C. Pr.

invalid.

But the ministry of the United Church of England and Ireland and that of the Protestant Episcopal Church of America will bear the *test* of the above named *chain of principles*, and therefore their ministry is lawful, valid, regular, and of divine authority, and has a never ending *succession*.

PART III., SCHISM.

Schism is a mournful theme to contemplate. Like all other sins, the more fashionable it is, the less noticeable is its deformity. As it grows in use it deadens the perception of its turpitude. It is pitiable to think of the facility with which thousands of good men will commit the sin of schism, yet will sleep as soundly and laugh as jocundly as the most obedient and humble disciple of truth. So curious and anomalous are the views and actions of men on this subject, that while thousands of the faithful would prefer the horrors of the martyr's stake to the guilt of schism, yet myriads of others seem to revel in its mal-practise as though it were a part of their birthright, and of their religion, to whom "*rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.*"

All schism begins in alienation of affection, it develops into faction, and matures in rebellion, either temporary or permanent. It is most prolific in the reproduction of itself. It is multiform, hydra-headed, and often monstrous: what is begotten in rebellion usually terminates in apostacy. It is a downward slope without a halting place for its victims, or a harbour for its fugitives.

All departure from the Apostolic canon of *UNITY* is schism. Schism may be in the Church and out of it, and may be defined as a *criminal division in the Church, or a voluntary separation from it*. Schism disunites the holy assembly; it raises strife in the kingdom of the Prince of Peace; it scatters the flock of the Divine Shepherd; it alienates brother

from brother in the family of God; it casts firebrands into God's sanctuary, and creates discord amidst the songs of the temple; it excites strife and debate among the saints and priests who minister at his altars, and worship in his courts; it rends the mystic body, lacerating its members and dislocating its joints; in a word, it disturbs the peaceful bosom, it deforms the heavenly visage, and it excites to unseemly passions the pure and gentle spouse of the Lord.

The history of schism would be a history of so much sadness that we shall not attempt even an epitome, although it has from the beginning run side by side with the waters of the sanctuary: It plants its altar beside the altar of God.

Schism, as we have said, is a *criminal division* in the Church, yet it is not every variety, either of sentiment or usage, in the Church that constitutes schism, as no doubt the enlarged circle of Catholic charity allows a vast scope of varied opinion, even without violating the *canon* of unity, and which has always been allowed in the Church. But men may be guilty of schism, without an open separation, by such an alination of affection among brethren as violates the internal union in the hearts of Christians, though there be no error in doctrine or separation from communion. Such, no doubt, was the state of the Corinthian Church when St. Paul exhorted them thus: "*That ye all speak the same thing, and that there be no divisions (schismata) among you; but that ye be perfectly joined together in the same mind and in the same judgment.*" 1st. Cor. I: 10. He learned of these divisions with surprise and alarm, and rebuked them with a kind of satire, in the following words: "*For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Every one of you saith, I am of Paul; and I of Apollos, and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were you baptised in the name of Paul?*" 1st. Cor. I, 12-15. Stronger rebukes could scarcely have been conveyed than

by this style of cross-question; and the next sentence a kind of oblique denial of them: "*I thank God,*" he adds, "*that I baptized none of you, but Crispus and Gaius; lest any of you should say I had baptized in mine own name.*" By these schisms they had jeopardized their Christian standing, enfeebled their faith, and walked by the vacillating and corrupt policy of carnal men, and had put themselves out of condition to receive the full benefit of apostolic teaching, for he says: "*Brethren, I could not speak unto you as unto spiritual: but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with strong meat; for hitherto ye were not able to bear it neither now are ye able, for ye are yet carnal, for where there is among you envying and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I of Appollos, are ye not carnal?*" 1st. Cor. III: 1-4.

Schism, in any case, has been always reckoned a sin of a very heinous nature. St. Paul charges the Ephesians "*to keep the unity of the spirit in the bond of peace, because there is one God, one faith, one baptism, and one body of Christ.*" Eph. IV. 2-6. The same teaching pervades the whole scriptures, all the writings of the primitive fathers, especially St. Ignatius and St. Cyprian.

Schism in the Church often results in a voluntary and criminal separation from it, which act is condemned by St. Paul in such terms and placed in the category of such sins as is terrible to contemplate.

Schism, (*schisma*) division, (*dichostasia*) and heresy, (*aireses*) are numbered by him as "*works of the flesh*" and those who commit them "*shall not inherit the kingdom of God.*"—Gal. V: 29, 21. This is a most solemn and terrible sentence over which we fear those who commit them think but little and pray less.

That which begins in schismatic alienation of brother from brother; is seen to proceed to open rebellion and wil-

ful separation, by way of *dissent*, from the Church altogether; sometimes this is mixed with heresy in doctrine and then it terminates in open apostacy, or "*falling away*", and in many cases entire extinction.

As an illustration of these thoughts we remark that, that morbid and gloomy *puritanism* which took its rise in Frankfurt and Geneva at the Reformation, was introduced into the Church of England by its erring abettors, and after years of the most unchristian strife resulted in the production of swarms of sects, which after passing through every phase of fanatical error became extinct, as a member which is cut off from the body dies. The old English evangelical Non-conformists have degenerated into political dissent, transcendentalism, and many incline to unitarianism, Arianism, and even semi-rationalism. The schisms of Geneva, Holland, France, Germany, Scotland and New England, have long ago shared the same fate. The Congregationalists of New England boast of a "*new christianity*", a christianity without Christ, a humanitarianism without either truth, life, or power to save the souls of men. The retrograde action of the orthodox congregational churches is alarming even to themselves. It takes the shape of *indifferentism, heresy, politico-theology and neglect of baptism, the latter of these is a sure sign of a fallen Church*. Thus are they reaping the fruit of which they have scattered broadcast an abundance of seed. We give the following summary of

CONGREGATIONALISM IN CONNECTICUT.

At the General Association at Hartford in June last, the following statistics appeared in the Reports presented:—

In 1862, 785 were added by profession, and 945 by letter, in all 1,830; 862 removed by death, 887 by letter, and 100 by discipline, in all 1849. The removals exceeded the additions by 119; the deaths exceeded the additions by 77.

In Respect to Infant Baptism, the Rev. Dr. R. G. Vermilye presented a very long and carefully prepared report on

this subject. inquiring how its more general observance may be secured? He said,—The fact of a growing neglect is indisputable. In 1826, 76, or one-fourth of our 285 churches with 7,677 members, or one-sixth of the whole, baptized no child. By various facts and calculations, it appears that at least five children to the hundred communicants in our churches should be baptized yearly. But in 1861, the actual number in the State was only one-third of that proportion. In 14 churches, numbering more than 400 members each, the rate is below this average. In four Associations, the average is three to the 100, in nine it is two and in two, only one per cent. There is no doubt a widespread and growing disregard of this ordinance.

The work of State evangelization was strongly urged upon the Churches as a pressing duty. The explorations of the Rev. L. W. Bacon, in 1860, and of the State Missionary during the past year, show, that in addition to the unconverted in our families, Sabbath Schools, and congregations, there are many thousands of people, young and old, in families and neighborhoods, near our sanctuaries and sometimes far off on the outskirts of our parishes, and scattered everywhere through our Commonwealth, who do not attend the public means of grace, and to whom we must carry the Gospel, or they will perish as effectually as if they were in the interior of Africa.

The *Calendar* has the following synopsis of the "Minutes of the General Association of Connecticut" for 1763, which we give *verbatim et literatim* :

In 1862, the number of infants baptized in Fairfield County was three per cent, of the whole number of Church members; in Hartford, Litchfield and New Haven counties it was two per cent.; while in Middlesex, New London, Tolland and Windham counties, it was only one per cent. In 1862, 78 churches with 7,709 members did not baptize a child; and for the last four years, more than one-quarter of

the churches yearly have not baptized a child.

In the last five years, 1858—1862, four Churches with 170 members have added none by profession. In the last four years, 1859—1862, 28 Churches with 2,672 members have added none by profession. In the last three years, 1860-'62, 45 Churches with 4,747 members have added none by profession. In the last two years, 1861-'62, 83 Churches, with 9,447 members have added none by profession. In the last year, 127 Churches with 15,851 members, added none by profession. For the last four years, 1859-'62, from one-third to one-half of the Churches yearly have not added one by profession.

In these four years, 187 Churches, two-thirds of the whole number, have lost more by death than they have gained by profession. In the same period the city Churches, with every facility afforded for growth, fifteen more deaths than additions by profession; and last year the Churches of only one city, New Haven, reported more professions than deaths.

In these years, ten large Churches—only one of them a city Church—with 2,633 members, have added only nine by profession, while they have lost 233 by death—26 times as many as they have added. In this period one-half of the Churches in the district of Middlesex Association have lost ten times as many by death as they gained by profession; one-half the Churches in the district of Windham Association have lost five times as many by death as they have gained by profession, and nine of the twenty-eight Churches in that district, with 1,074 members, have in these years gained only five by profession, while they have lost 114 by death."

A Congregationalist in Connecticut, under date of February 17th, writes as follows:—"In looking over the minutes of the General Association of Connecticut, held in 1865, we find that one-fifth of all the pastors in the State were dismissed during the year, and only eleven young men were

ordained; that the salaries paid to thirty-three pastors, was \$500; nine pastors, \$400; one, \$300; and another, \$200; three, no salary; one hundred and four, \$1000; forty, \$1,500 sixteen, \$2,000; four, \$2,500; and three \$3,000. The average sum paid to ministers in Fairfield county, was \$1,044; Hartford County, \$1,060; Litchfield County, \$880; Middlesex County, \$819; New Haven County, \$1,127; New London County, \$848; Tolland County, \$728; Windham County, \$653. There are now over seventy Churches in this State who have neither pastors nor stated preachers."

Congregationalists, among many others, are specially famous for sneering at "Creeds", denouncing "Articles" of Faith, and proscribing all Church "dogma"; for which they substitute a "Declaration" by way of canon, which every man claims the absolute right to interpret "*as he understands it*", on the same self-devised rule of private judgment as that on which he expounds the mysteries of Holy Scripture. This is the germ of religionism in New England which has ramified into every sect and schism, throughout the whole land, from orthodoxy, by its own natural gradations, down to the blank atheism. If this be a fair inference from these facts, as we believe it is, then it would be impossible to estimate fully the turpitude of the *sin of schism*.

We give below a few more facts illustrative of our position on the

DECLINE OF SECTS IN THE UNITED STATES.

Lutherans on the Decrease.—The Lutheran Almanac for 1865 gives the following grand total:—Ministers, 1,543; congregations, 2,765; communicants, 293,723. The Almanac for 1866 gives:—Ministers, 1,523; congregations, 2,632; communicants, 286,133; or a decrease of 20 ministers, 133 congregations, and 6,450 communicants.

Baptists in New York on the Decrease.—The time has come, says the New York *Examiner*, when the Baptists of New York State are making no numerical progress. In 1792 we had 70 churches, with 4,895 members; in 1812, 274 churches and 19,242 members; in 1832, 605 churches and 60,006; in 1852, 813 churches and 85,923 members. We have since then advanced to nearly 100,000 members, but have declined again to a little less than 90,000.

Methodists in New England on the Decrease, and not really Gaining Anywhere.—According to the figures in the *Traveller*, there has been a falling off in the membership of the six New England Conferences, during the last three years, to the number of 860.

The *Methodist* (newspaper) of Jan. 27th, 1866, contains some remarkable statements. It says: In Bangor, in 1844, we had one strong Church with 371 members. In 1864, two weak ones with 456—a gain of 85 only for the twenty years. Portland does a little better; in 1844 having 650 members, and 1864, 904—a gain of 254; though it has about doubled its population. Portsmouth, N. H., in 1844 had one Church with 310 members; in 1864 still but one Church with 332—a gain of 22 for 20 years. In Boston, though the population of the city has very largely increased, and our Churches there have the advantage of immigration from all the other New England congregations, as the tendency of the population in New England is to the metropolis, and the large manufacturing towns and cities, our gain has been from eight churches with 1,972, to ten churches with 2,550 members—a gain of 578 only. In Providence, Fall River, Taunton and New Bedford, we have done rather better, but in the flourishing little cities of New London and Norwich we have met with losses, and in the latter city they have been lamentably heavy.

In New York, in 1844 there were 10,474 members, in 1864

11,121—a gain of 640, enough only to make two decent city churches, though the population of the city has trebled. Baltimore in 1844 shows 12,402 members; in 1864, 12,737—a gain of 335 only, for twenty years. Albany, the capital of the great empire State, in 1844 had 1,434 members; in 1864, 1,613—a gain of 179 for the twenty years. Buffalo, one of the greatest entrepôts of the immense grain trade on this continent, shows 681 in 1864, against 480 in 1844—a gain of 201, though I think the population of the city has about doubled in this time.

Even Cincinnati, the Queen City of the West, once so famous for its Methodism, though the seat of our Western Book Depository, with its immense business, the seat of a Wesleyan Female College, and the residence of a Bishop, in 1864 shows but 3,658, against 2,855 in 1844—a gain of but 803, and this gain mostly consists of the three German churches with 681 members. The gain in the English congregations for the twenty years is but little more than nominal.

From the General Conference of 1860 to that of 1864, we lost about 50,000 members; and this year as the result of the labours of 10,000 churches, of 15,000 travelling and local preachers, and of 100 schools of learning, of our numerous and powerful presses in all parts of our wide country, and of the expenditure of \$625,000 of missionary money, our whole work in all parts of the world shows an increase of less than 1,000 souls. From the immense amount of probationers which we report from year to year, we find that our actual gain amounts to but about one-fifth, or twenty per cent of the whole number. Thus, among our converts, apostasy is still the rule and perseverance the exception, as it has ever been in all ages of the Christian Church. We yet show a powerfully aggressive force, but sadly lack the conservative. Ours is the most *awakening* ministry on earth, but we sadly fail in the power of *culture*, by which alone the

fruits of our labor can be conserved."

The Methodists present themselves as proper subjects of criticism, in the matter of schism, above all other sects, on account of their extraordinary efforts of zeal, their habitual boasting of their superior vital piety, their constant parade of statistics, their sensuous emotionalism, their awakening revivals, the broad ground they run over, their auxiliaries of temperance, templar, and other kindred societies, which they manage with unusual adroitness to employ for their connexional purposes; they often lead one to believe that they monopolized all piety, all the work of converting sinners and the like; yet with these adventitious surroundings they proclaim a loss of 50,000 members for last year, and a loss of 30,000 members the year before, in the two years they diminish in numbers 80,000!! And not less than fifty of their preachers have deserted their ranks and entered holy orders in the Church, here and in the States, during the same period. True they say their recreants have "apostatized"; but then apostacy is the fruit of schism as well as heresy. The disclosure they make of their barrenness could not have been done without the most vexatious chagrin, especially considering their noisy boasting, not only of their superior personal sanctity; but also of the superlative excellency of their system. While their leading men are vaunting their exalted virtues, they seem to be blind to the fact that there are other influences at work, which at the same time are sapping their very foundations, and gnawing away their very heart; a fruit which is incident to all schismatical action.

But schism leads to heresy and apostacy. They are triplets of evil. They are a trinity formed for destruction. They are a three-fold cord, in the hands of all modern sects, by which Satan draws millions of souls away from the true fold; in the meantime he blinds them by bigotry and ignorance while they unwittingly do his work with willing

hearts. As the old maxim is : "Whom the gods destroy, they first make mad."

"Men do separate themselves either by heresy, schism, or apostacy. If they lose the bond of faith, which then they are justly supposed to do, when they frowardly impugn any principal point of Christian doctrine, this is to separate themselves by heresy. If they break the bond of unity, whereby the body of the Church is coupled and knit in one, as they do which wilfully forsake all external communion with saints in holy exercises purely and orderly established in the Church, this is to separate themselves by schism. If they willingly cast off and utterly forsake both the profession of Christ and communion with Christians, taking their leave of all religion, this is to separate themselves by apostacy." *

The enquiry now naturally rises, what is the remedy for this sad and sickening sin of schism? We answer this question first in the *negative*; that the schisms now so unhappily popular will not be healed by *Evangelical Alliances*, as they have failed everywhere. Neither will they be remedied by *union prayer meetings*, they having no inherent life of themselves, endure but for a while, and then vanish away. Neither will schisms be healed by societies which profess to be *non-denominational*, which seem popular among the sects, for a time, but they being from their very nature comprised of *all sects* are the very essence of denominationism, and so by acting inversely rather widen the breach than heal it.

In the hope of a better state of things, from the following considerations, we answer secondly in the *affirmative*.

1. Let the nature and consequences of schism be ably and constantly exposed, for we shall not adopt a remedy till we are sufficiently convinced of the evil.

2. Let all available information on the subject be diffused

* Hooker's Ser. V., § 11.

as widely as the evil itself, by books, tracts, lectures, public discussions, and especially by a PAPER, which should be issued weekly, by an able and strong-hearted editor, one master of the subject, who would fearlessly grapple with the evil in its entire compass.

3.—Let Churchmen do their duty faithfully—abstaining from all coquetry and fraternization with organic dissent; for so long as they parley with the sects, so long will they encourage schism: yet let them treat kindly and forbearingly those who err in schismatical action.

4.—Let daily earnest prayer be offered to God for “*unity, peace and concord.*”

5. Let sectarians themselves consider well the enormity of their sin, in order that they may repent, amend and obey in all things the word of the great Head of the Church.

This they will find necessary, if ever, in the good providence of God, another General Council should be held, when they would certainly find themselves shut out, and that by virtue of their own schismatical action. The object to be secured is *their* return to obedience to duty, and to the Church’s communion, which they have forsaken, and which they attempt to rival and subvert, which is their sin.

I cannot close this chapter without reminding the individual members of the Church of their duty towards those who separate from her. “We ought to feel deep sorrow for them; to act towards them in a spirit of charity and gentleness; but not communicate with them in their heresy or schism, nor to encourage or flatter them in it, nor to treat it lightly; but to speak the truth in love, concerning its sin and danger; to pray for them, to offer them counsel and exhortation, and to employ all practicable means for bringing them to the enjoyment of the spiritual blessings which are promised to those who love the peace of Christ’s Church, and are joined together in unity.”*

* Theoph. Angl., p.p. 47, 48.

CHAPTER IX.

CATHOLIC UNITY.

Catholic Unity—prayer for—the rule to find the only true Church—four marks of the Church—which none of the sects has—unity impossible among them—united in neither body nor Spirit—the Papacy no basis for Catholic unity—the only true platform of unity—an humble appeal to thoughtful Christians on unity.

ATHOLIC UNITY is like the marriage bond, of which the ring is an appropriate emblem, being at unity in itself, and without end. The union of two persons, of two hearts, is perfected in one, by the office of holy matrimony. So our Saviour prayed that his Disciples might be "*perfected in one*", i. e., full, complete, and wanting nothing. This a beautiful thought, and awakens in our hearts sentiments the most loving, tender, endearing and abiding. May God unite our hearts, and knit them in the one communion and fellowship of his elect, and in the mystical body of his Son Christ our Lord! As this matter is of such grave and solemn importance, and that we may think, feel and act aright in it, we will offer to our Heavenly Father

A PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one body, and one spirit and one hope of our calling, one Lord, one faith, one baptism, one God and God the

Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. *Amen.*

No feelings of our nature are awakened to a sense of purer and more hallowed delight than those which arise out of the relation and sanctity of the married state. The union of the husband and the wife is of a nature the most suitable to represent the holy mystical union, the sacred and spiritual marriage of Christ and his Church. The Scriptures often speak of God's love to his Church as that of a husband towards his wife. They speak also of the Church as being decked with jewels, as being adorned with all that is graceful, beautiful and lovely; as a bride adorned to meet her husband.

There is not only unity the most intimate between the bride and the groom; but that is so intimate as to exclude all thought and idea of a third party. Hence St. Paul says: "*I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*" This suggests at least the idea that the Church is one, and not multitudinous. If the divine word insists upon the unity of the Church as opposed to multitudinous Churches, then it must be as certainly wrong to multiply separate Churches as it is wrong and sinful for a man to multiply wives. That Christ *sat up one Church*, and only one, cannot be doubted or denied by any man who has given only a trifling amount of attention to that subject. But as the multitude of so called Churches in these days is so great, so contradictory and so confusing, in our judgment, that it bewilders the unlearned, we now take upon ourselves to counsel you and instruct you how you may distinguish that one true Church of the Lord Jesus from all others, as the husband can certainly distinguish his wife from all others.

We have a reasonable right to suppose that the New Tes-

tament does furnish us with some sure teaching on this subject; and here I will observe: *First*, That our divine Master, Jesus Christ, in establishing his religion on earth, to which all nations are invited, left some *Rule* by which those who sincerely seek his Church may find it. *Secondly*, This rule must be so secure and never-failing as not to be ever liable to lead a right minded enquirer into error, impiety, or immorality of any kind. *Thirdly*, This rule must be universal, *i. e.*, adapted to the abilities and other circumstances of all those persons for whom Christ's Church was designed, namely, the great bulk of mankind. As it has been before observed, so I suppose it will be admitted, on all hands, that our Lord did set up a visible organized Church, for an invisible Church can be no guide to us in this matter. This Institution, the nineteenth Article of our Church thus defines: "The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

I will now give you the marks or characteristics by which this true Church may be known, as contra-distinguished from all others. These marks are *four*, and the first mark is

I. *Unity*. The visible Church is one, and one with Christ, as he is one with the Father. The unity of the Church is so fully insisted upon everywhere in the word of God, and in terms so strong and uniform, that the wonder is that loving and obedient disciples can ever violate it; especially as all plurality of Churches is entirely forbidden. In support of this truth I refer you to a few texts on *unity*. And first let us look at the last prayer of our adorable Saviour, whose devout words let us record deeply on our longing hearts. Christ prays thus: "*Holy Father keep them in thy name, whom thou gavest me, that they may be one as we are. That they all may be one, as thou Father art in me, and I in thee, that they*

also may be one in us, that the world may believe that thou didst send me. That they may be one as we are one. I in them and thou in me, that they may be perfected in one." Jno. xvii: 11. Here our Lord prayed for the vital union of faith and the perfect unity of fellowship: that the Disciples might be perfected in unity after the divine pattern: "as thou father art in me." Second, In support of this unity I refer you to examples of the first Christians, recorded in Acts i: 14, "*They all continued with one accord*"; ii: 46, "*They continued with one accord in the Temple.*" Third, I refer you to the teaching of St. Paul, in Rom. xii: 4, 5, "*For as the body is one, having many members; but all the members having not the same office: so we being many are one body in Christ, and every one members of one another.*" 1 Cor. x: 17, "*We being many are one body, for we are all partakers of one bread*"; xii: 27, "*Now ye are the body of Christ, and members in particular.*" Eph. iv: 4, 5, 6, "*Ye are one body and one Spirit, for there is one Lord, one faith, one baptism, one God and Father of all, who is upon all, and through all, and in you all.*" These and many other such passages I might quote, to show you how strongly and fully the unity of the Church is taught everywhere in the New Testament. Now on the other hand we shall see that the same authority that enforces this unity, as strongly and imperatively forbids all *division* or *schism* of every kind. In Rom. xvi: 17, 18, "*Now I beseech you brethren mark those who cause divisions and strifes, contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not the Lord Jesus Christ, but their own bellies, and by good words and fair speeches deceive the hearts of the simple; but your obedience is come abroad to all men.*" 1 Cor. i: 10, "*Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together of the same mind and of the same judgment. Now this I say every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and*

I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? ; iii: 3, For ye are yet carnal, for where there is among you envying and strife and division, are ye not carnal and walk as men?

Thus, my reader, I might quote many other texts to the same purport, utterly forbidding schism or division in the body of Christ. But again the figurative language of Scripture is of the same force on the question of unity: where the visible Church is spoken of as one kingdom, one family, one vineyard, one temple, one body, one vine, one fold, one bride, one wife, and the like: every thought of which exhibits unity. This unity has been maintained *by our Church* from the first day until now: hence she bears the first mark of her divine origin.

I will now leave you to judge for yourselves whether this *unity* is exhibited by modern denominations, which have not only rent themselves off from the unity of the visible Church, but are organically separate from one another; and the original family of each is again subdivided into many sects, which again almost every year produce some other new sect, whose difference is not only in mere shades of religious opinion, or an allowable variety of sentiment; but they are opposed, contrary and contradictory, in their fundamental principles, to such an extent as that *unity* cannot be affirmed of any one of them. Yet they profess to be *united in spirit*, while on the other hand they secretly denounce each other, strive to crowd each other out of position, without scruple proselyte one another, and as far as possible ignore each other's existence; and it is remarkable while they are thus opposed to one another, they all unite in a common hostility to the true Church of the Lord Jesus Christ. The platform of these sects is not real, it is not even the fusion of various shades of party; but it is a violent mixing of, or the putting together of inimical and repulsive forces, which, if they do not devour, certainly neu-

tralize each other. Whereas, true Christianity is alone a bond of union strong and enduring. "But", St. Paul says, "if ye bite and devour one another, take heed that ye be not consumed one of another." "Every kingdom," saith Christ, "divided against itself is brought to desolation, and every city or house that is divided against itself shall not stand." In no proper sense therefore can *unity* be predicted of modern denominations. They are therefore lacking the first mark of the true *bride of Christ*, the true Church.

The second mark of the true Church is

II. *Sanctity*, or that the Church is *holy*. Reason itself tells us that the God of purity and sanctity could not institute a Church destitute of holiness. The Church then is holy. She is holy in her *doctrines*. And our Church is as holy in her doctrines now as she was in the Apostolic age. The Church has never changed her doctrines, nor does she suffer any person to tamper with them, or change them. As she received them from her divine Lord and his Apostles, so to this day they are as they were at the beginning.

The Church is holy in her *ministry*. They must be clean who bear the vessels of the Lord. The ministry must be blameless. This is sufficiently taught through the whole of the New Testament, especially in St. Paul's epistles to Timothy and Titus, and in the office of ordering ministers in the Book of Common Prayer. It seems but reasonable that those whose business it is to teach holy doctrines should themselves be men of pure lives. St. Paul said to Timothy : "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity." He also said to Titus : "In all things show thyself a pattern of good works : in doctrine showing uncorruptness, in gravity, sincerity, sound speech that cannot be condemned ; that he who is of the contrary part may be ashamed, having no evil thing to say of you."

The Church must be holy in her *membership*. Holiness of heart and life are the end of the gospel on earth. And

though the evil be continually mixed with the good, yet that evil is no part of the Church ; but is as the tares among the wheat, or the bad fish among the good, or the wolves among the sheep ; yet there must come a time of separation, when the chaff shall be winnowed from the wheat, and the wicked must be put out from the congregation of the righteous. "*It is written, be ye holy for I am holy.*"

The Church is holy in her services of *worship*. For she has in her daily service this prayer : "*Grant that this day we fall into no sin, neither run into any kind of danger.*" And in the Te Deum she instructs her children three times a week to pray : "*O Lord keep us this day without sin.*" Again in the communion service for every Sunday throughout the year, they pray : "*Cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name.*" There is not a sentence in the whole of the Church's teaching but discourages sin and aims to produce holiness. It is therefore with surprise and sorrow that I find the sects around us, uniformly, both in their public ministry and private intercourse, slander our ministry as unconverted, and our members as living in sin ; and that the highest excellence she attains to is satisfaction, or resting in *mere forms*. But this I utterly repudiate and deny. Now I am aware that sectarians hold to the notion that if they teach what they call Apostolic Truth they have a sufficient *mark* of divine authority, and a full *guarantee* to set up a Church, and to usurp the functions of the holy ministry. Before I deny this assumption, I will ask which of the numerous sects, now, each and all claiming to be the right one, are we to follow ? By a close inspection of each of these, and a rigid comparison of them with the word of God, we may easily detect impurities in them all ; and so far as they are impure they corrupt the Catholic truth. Their corruptions appear in various ways : adulteration, or mixing the human with the divine ; by

handling the word of God deceitfully, or giving a gloss not intended by the Holy Spirit ; by taking from the word what God has enjoined ; by adding what God has forbidden ; by violating the analogy of faith ; by magnifying certain truths to the injury of the rest ; by substituting human opinions for divine teachings ; by overlooking great facts and principles, and ignoring others ; by concealing what should be taught ; by tacking man's thoughts unto God's words, so as to mistake sound for sense. And if you converse with these people, they cover over the whole of these corruptions with the bland observation : "*Well, it is no matter what Church you belong to, or by what name you are called, so long as you have 'vital religion.'*" Well ! Dominus vobiscum ! But brethren, let us not suffer the wool to be pulled over our eyes by this pious trap. Take a closer survey of sectarian corruptions, and you will find among their multitudinous systems as many opinions as teachers. Example, Arians deny the eternity of Christ, and affirm him to be capable of sin ; Socinians deny his Godhead and his atonement ; Universalists deny eternal punishment ; Antinomians deny moral agency and the fruits of the Spirit ; Calvinists deny the freedom of the will, universal grace, and assert reprobation ; Arminians deny the five points of doctrine, and assert falling from grace, and that an unrenewed heart can do things pleasing to God ; modern revivalists have substituted sensational excitement for the graces of the Holy Spirit, and teach falling from grace to counteract the glaring defects of the system ; and at the same time assert the paradox of perfutability to human feelings and human actions ; the Baptists commit the heresy of double baptism, while the Quakers, Shakers, Jumpers and Hicksites denounce the Sacraments altogether. Now we ask, in the face of this wild confusion, these confounding contradictions, these frightful corruptions, these bigoted wranglings, this stygian pool of abominations, this labrinth of perplexities, this slough of despond, where are we to find the mark

of sanctity? the whole length portrait of God's ungarbled truth? Bible, Catholic and eternal truth? I say where? Echo says where? To which of the sects shall we turn? Each must answer, it is not in me. Therefore their fancies are no rules for us to follow, so I conclude that the sects are lacking the *second mark of the true Church*. They have destroyed the unity of the Church by their schisms, and adulterated the truth of God by their heresies.

The next mark is

III. That the Church is *Catholic*. She is Catholic as to *time, place and truth*. The same every where and every when. (Not Roman.) She is for all. For all nations and all people, without distinction of country, color or age; for all time, from the beginning to the end. This broad platform was laid by Christ himself. He opened the temple doors to all in every place who chose to enter. Nor can the *Catholicity* of the Church be restricted by any man. No number of men can be allowed to fence her round. Her light is like the sun, it shines for all; her doctrine is like the rain, it descends upon all; her pathway is like the ocean, which is for the use of all peoples, through all time, and in every place alike. She cannot be made a 'Precrusted' bed without destroying her beauty. Although the Romanists have attempted to do this, by limiting her faith to the decrees of the Council of Trent, and to the creed of Pope Pius IV. The beautiful term *Catholic* was first applied to the Christian Church to distinguish it from the Jewish, the latter being founded for a single nation, the former being open to all who seek admission to her communion, by repentance, faith and holy baptism. Hence the Christian Church is general, or universal. The first regularly organized Church was set up at Jerusalem. Three thousand souls being converted, under St. Peter's sermon, were added to it. When Churches were formed afterwards at Samaria, Antioch, and other places, by the Catholic ministry of the

Apostles, they were not looked upon as so many independent Churches, or separate *denominations*; but as branches of the *One, Holy, Catholic and Apostolic Church*, of which St. Paul says: "*By one Spirit we are all baptized into one body,*" For "*there is one body and one Spirit.*" Modern sects are in the habit of using terms on this point that are very likely to deceive the hearts of the simple. They use bland and glowing figures, magniloquent words, and broad platitudes, and you, mistaking sound for sense, are cajoled into the belief that they must be very Catholic. They boast of their wonderful success, of the wide-spread extent of their opinions, as a triumphant proof of their being called of God. But, gentle reader, mere success is a fallacious proof of truth. Look at Mahometanism, look at Romanism, look at Arianism, look at German Transcendentalism, look at Mormonism, look at Spiritualism; all these can count a thousand to one of modern sectaries. But would you admit their claims on their fallacious show of figures? I trow not. Then beware that you do not mistake the broad and tall talk of the sects for Catholic terms. For it is "glory in appearance and not in truth." A Catholic Church then means a branch of the one great society, as the Church of England is said to be a Catholic Church; the Catholic includes all the Churches in the world under their lawful Bishops. This was the first Church action during the Apostolic times. But in after times, when teachers of different schools of theology began to form separate societies, and to call them after their own names—as the Arians are named from Arius, the Macedonians from Macedonius, and in latter times Calvinists from Calvin, Socinians from Socinus, Wesleyans from Wesley, and the like,—they thereby so restricted their peculiar communions to their *individualism*, and to their peculiar *tenets*, so as to destroy the *Catholic character* of the Church. Hence true Churchmen, refusing to be called by any human leader, call themselves Catholics, i. e., members, not of any peculiar society;

but of the universal Church. And the term thus used not only distinguishes the Church from the world, but also from heretical and schismatical parties. Hence in history the term Catholic means the same as orthodox, and a Catholic Christian means an Orthodox Christian.

From this may be seen the absurdity of calling those who receive the decrees of the Council of Trent Catholics. The Romanists, or Papists, belong to a peculiar society, in which Romanism, or Roman errors, are added to Orthodox truth. When we call them Catholics, we as much as admit ourselves to be heretics, and we as much as admit them to be Orthodox; and the Romanists gladly avail themselves of the admission, on the part of some ignorant Protestants, to hold up an argument against the Church of England. Let the member of the Church of England assert his right to the name, as being the only person who can claim it in the true and just sense of the word. Hence, then, our position is this, in relation to Romanists our Church is Protestant, and in relation to dissenters of every name she is Catholic. Therefore she bears the third mark of a true and Apostolic Church.

Now as far as I am able to judge, from my knowledge of, and acquaintance with the modern *denominations* around us, there is not one of them that either is or can be Catholic. They are all so strongly marked by the individualism of their respective founders, and by their peculiar theology, and the rules of their respective societies, that they have not only put themselves out of the Catholic Church proper, but they have "set a hedge about them and about their house", or as Dr. Watts says:

"They are a garden walled around."

St. Paul says: "*We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves among themselves, are not wise.*" (Gk. do not understand.) The gospel of Christ, as taught by the

modern denominations, is presented in such doubtful variety of forms, as to appear contradictory, or "yea and nay." If we compare the school system of Calvinism with Armenianism we will see this is fully borne out. What one of these theological schools affirms as revealed truth, the other denounces as blasphemous. But God cannot be the author of contraries. Now in contra-distinction from this, our Church is wisely concerned to expound and enforce "the whole counsel of God", not caring to decide upon the right or the wrong of modern systems of theology, outside her pale; but if her creeds and articles seem to favor one or the other of such systems, it is not because she adopts any of the teachings of modern sectaries; but because she has received them from her Lord, has held them from the beginning, and as such echoes them by the voice of the Church Catholic. Hence says St. Paul: "*The Son of God, Jesus Christ, who was preached by us, among you, even by Paul and Silvanus and Timotheus, was not yea and nay; but in him was yea and amen.*" And the voice of the Church is, many times in the course of each service: "*As it was in the beginning*", &c.

Now let us test this principle of Catholicity upon modern denominations, you will see how it works. Any young man seeking to enter the ministry of a Calvinistic Church cannot do so on the plea that he holds pure Catholic doctrine; no, he must be an acknowledged Calvinist. Nor can a man enter the Methodist ministry on the plea that he holds to pure Catholic truth; no, he must be an avowed Methodist. Nor can a man enter the ministry of the Baptists on the plea that he adheres to the Catholic usages of the holy sacrament of baptism; no, he must narrow down his views and belief to the immersion of believers only. And so of all the minor classes of religionists. There must then be something wrong. These systems must be more or less contradictory, and which effectually destroy their Catholicity. If then we judge of the tree by its fruits, we must conclude

they lack the third mark of an Apostolic Church, which I hope I have convinced my reader that our Church clearly possesses.

The fourth mark of a true Church is

IV. *Apostolic Descent.* That is, the lawful succession of the Church and the holy ministry. Every communion has some source and seat of authority to appoint its ministry, expound its doctrine, minister its rites, and enforce its discipline, and to settle its disputes.

The Church Catholic, of which the Church of England has ever been an integral branch, derives this authority by direct descent from the Apostles and their immediate successors. But having discussed this subject most fully in the last lecture, I refer the reader to the review of that.

The United Church of England and Ireland is the *VIA MEDIA*, or the middle way, between two extremes; of the Papal system on the one hand, and of dissent on the other: therefore hers is the only platform or true foundation on which the Catholic unity of all denominations can be framed. Primitive Catholic unity has been superceded by Rome, in her assumed exclusive supremacy and monstrous visiblistm. By dissent, *it is lost*; with all their specious talking and fine writing on unity. we search in vain for the Church idea even of Catholic Unity; yea, by them it is altogether ignored, by Rome it is superceded, by dissent it is lost, and by apostates it is abandoned. Strange as it may seem, but on this subject both Rome and the modern sects have discarded the ground of Ante-Nicene antiquity. Papal supremacy does not belong to the primitive period. The *OBJECTIVE* unity advocated by modern dissenters is not found at all in the early Church. Primitive unity was the natural spontaneous growth of the gospel system from within the Church; modern denominational unity is a forced conglomeration of opposing elements. Primitive unity sprang up from within the body: modern unity is enforced from with-

out the body. The former is the child of divine love: the latter the offspring of the popular will. Primitive unity was of *one body* with many members: modern unity is of *many bodies* of diverse members. Primitive unity was one temple with many compartments: modern unity is of many separate, distinct and independent houses, each detached from the other. Primitive unity was one tree with many living branches: modern unity is that of separate trees and separate branches. Primitive unity is as that of a national army, marshalled under its lawful generals; modern unity is as a multitude of *disorganized* volunteers under self-appointed commanders. Primitive unity was one body and one spirit: modern unity is comprised of many bodies of diverse spirits. Primitive unity was a fact accomplished by the Apostles and maintained by their successors: modern unity is without premises, without facts, and without the co-hesive element of Catholic oneness; and instead of which, the modern sects have made many abortive attempts to substitute for *lost unity*, con-associations, con-fraternities, confederations, Christian unions, evangelical alliances, every one of which has totally failed hitherto, because it is impossible in the nature of things that elements so adverse, contrary and hostile in themselves should possibly blend into one harmonious whole. There is no spontaneous life in modern unity; but a struggling, jarring, warring, wrangling hostility, continually exhibited, all over the country, from one end of the year to the other, without cessation or abatement. Primitive Catholic unity was a moral, spiritual, internal, vital, *but organic unity*, which was effected in Apostolic times, and which has been kept by the Church Catholic.

But how is it possible that the unity for which the Saviour prayed can be "perfected" among the following sects, each and all asserting the same claim of right, authority, and equality as *Christian Churches*? We give the following list of religious sects on this Continent:

BAPTISTS.—Calvinistic-Baptists ; Free-Will Baptists ; Free-Communion Baptists ; Close-Communion Baptists ; Hard-Shell Baptists ; Soft-Shell Baptists ; Church-of-God Baptists ; Ironsides Baptists ; Little-Children Baptists ; Glory-Alleluia Baptists ; Seventh-Day Baptists ; Washfoot Baptists ; Six-Principle Baptists ; Emancipation Baptists ; Campbellite Baptists ; Particular Baptists ; Regular Baptists : Total, seventeen sects of Baptists.

METHODISTS.—Episcopal Methodists ; New-Connexion Methodists ; Protestant Methodists ; Wesleyan Methodists ; Primitive Methodists ; Independent Methodists ; Welsh-Calvinistic Methodists ; Wesleyan-Methodist-Church-of-the Pilgrims ; Congregational Methodists ; Association Methodists ; British-Methodist-Episcopal Church ; Bible-Christian Methodist ; Christian-Canadian-Conference Methodists ; Clonite or Irish Methodists : Total, fourteen sects of Methodists.

PRESBYTERIANS.—Scotch-Church Presbyterians ; Canadian-Presbyterian Church ; United-Presbyterian Church ; Old-School Presbyterians ; New-School Presbyterians ; Cumberland Presbyterians ; Associate Presbyterians ; Reformed Presbyterians ; Dutch-Reformed Presbyterians ; United Presbyterians ; German Presbyterians ; True-Reformed-Dutch Church : Total, twelve sects of Presbyterians.

CONGREGATIONALISTS.—Orthodox Congregationalists ; Unitarian Congregationalists ; Transcendental Congregationalists ; Universalist Congregationalists : Total, four sects of Congregationalists.

MISCELLANEOUS.—Romanists ; Moravians ; Second Adventists ; New Jerusalemites ; Christians ; Primitive Christians ; Christian Unionists ; Friends ; Hicksites ; Shakers ; Sandemanians ; Dalectes ; Come-Outers ; Millenarians ; Millenrites ; Mormonites ; Bereans ; Tunkers ; Reformed Tunkers ; Wilkensonians ; Christian Israelites ; Wilburites ; Gurneyites ; Apostolic Church ; Irvigites ; Spiritualists ; Disciples ; True Believers ; Fransites ; Mennonites ; Winnebrennarians ;

Rappists, &c. &c. : Total thirty-one miscellaneous sects.

Here is a list of some *eighty* religious sects, on this side of the Atlantic; and it is incomplete and annually increasing in number, variety and importance. Is any man insane enough to suppose that any system of unity can comprehend the half of the above-named sects?

But we are continually told by the credulous that *they are united in spirit*. This plea, however, we must most seriously doubt; yea more, we may safely deny the fact, and assert to the contrary, that the plea is only one of the many sophisms employed to be-little the sin of schism.

Others declare that these numerous sects are united in all *essentials of the gospel*. But such persons conclude without considering their premises. They having first ignored the only authority which is competent to decide on essentials, by what rule, we ask, will they determine what is essential and what is non-essential? In these matters they must be accusers, witnesses, and judges one of another. What one affirms the other denies. For example, what the Baptists believe to be necessary to salvation, the Friends deny and disallow altogether. Again, the Calvinists believe the five doctrines of grace to be *essential* articles in the economy of salvation; but these very five points, all Arminians declare to be *damnable* doctrine. Once more, what the Orthodox Congregationalists hold as vital truths of the gospel, the Unitarian Congregationalists denounce as blasphemy and idolatry. And so, more or less, of all the rest; wherefore it is clearly manifest that none of the modern sects have any common bases of union among themselves, seeing they have lost all primitive unity.

Again, it is pleaded that the points of difference are in themselves so *small and inconsiderable* that they are not a necessary bar to unity among a great many of these sects. Then, we ask, why separate at all? Surely reasonable men are moved by reasonable considerations, and would not di-

vide the family of God into hostile factions without sufficient grounds to justify such an act. But if the causes of separation are so small as not to involve a principle, why do not these separatists unite among themselves, and thus cure the evil which they have created, and which they acknowledge to be so fruitful of infidelity and irreligion? But they make no approaches even towards their favorite notion of union by amalgamation; but rather the contrary, as the uniform policy of each and every sect is such as to result in permanent schism.

"One of our clergy, in a town containing about *five thousand* inhabitants thus writes: 'The Presbyterians and Methodists have each large and flourishing congregations and comfortable houses of worship in the place. The Baptists have begun to build a church, which they design to be the finest and costliest, requiring to complete it from twenty to twenty-five thousand dollars. The Congregationalists, with a variety of other sects, such as Protestant Methodists, German Methodists, German Baptists, Evangelicals, French Presbyterians, Lutherans, Romanists, Unitarians, Universalists, Spiritualists, all have their churches and organized congregations, or are largely and often loudly represented in the religious portion of the population. All creeds, sects, ideas, theories, prejudices, whims, infidelities, superstitions, and fanaticisms under the sun, have their advocates.'"

It is unnecessary to argue this point further, as the modern sects, having lost primitive unity, and being so divided among themselves, cannot possibly lay the foundation for Catholic unity.

The same may be said of the Roman Catholic Church, which cut loose from the moorings of primitive Catholic unity shortly after the last general council, which was held at Constantinople A. D. 680; after which time they held Lateran councils of their own, which continued at intervals till the council of Trent, A. D. 1563. They also excommu-

nicated one branch of the Catholic Church after another till they stand isolated and alone, as a particular society, sect, or denomination, or literally, a sect among sects. To remedy this anomaly, they assume, by virtue of their self-constituted supremacy, a patronizing *Catholicity* over all christendom, which act is assumptive, anti-Christian, unhistorical, unreasonable and oppressive, and which never has been and never can be recognized by any other branch of the Catholic Church. It is concluded, therefore, from these premises, that neither modern sects nor the Roman Catholic Church can possibly be the basis of Catholic unity. Where then must we look for that broad and safe basis, upon which all may unite, and be perfected in one? We answer, in the British dominions, the United Church of England and Ireland; and in the United States of America, the Protestant Episcopal Church; for the relations of these two branches of the one, Catholic and Apostolic Church is identical, as ancient mother and fair daughter. They are one in the true sense of primitive unity; they are one in doctrine, polity and order. They are of one body and one spirit, and one action; they never attempt to oppose, counteract, or supercede each other; they beautifully illustrate that article of the Apostles' creed which teaches the "*Communion of Saints*", in the true and proper sense of divine unity. *

How different is this unity from that which is sought to be achieved by the popular will, through the agencies of Evangelical Alliances, platform declamations, union meetings, pamphleteers, newspaper articles, and vital piety politicians, all of which have failed, although the fairest and the most propitious of *human* influences have been concentrated upon their action, yet they have been fruitless of effect and wholly abortive, and ever must be so from the very nature of the case. Yet what a waste of money, of eloquence, of time, and human skill have been expended on

* See Appendix at the end of this Chapter.

the object, with no tangible or visible results. The longing for union is deep, warm and universal. All schemes are tried and have been tried but the right. Mass-meetings have been held for this object, embracing delegates of all creeds, from all nations, by the best and most saintly of men ; in London, Paris, Rome, Berlin, New York and elsewhere, but with no other effect than to drive Christian sects more devious, and daily they grow more hostile to each other, and stand farther aloof. More than three centuries have passed away since the great Reformation, and during that time Protestantism has stultified itself by sowing dragons' teeth which have sprung up in living armies of "twice two hundred sects", that make war upon one another, and upon the saints of the Most High, to the joy of Papal Rome, the ridicule of infidelity, and the rapid spread everywhere of impiety and immorality. Christian men ! pause, reflect, pray. You have tried all means but one, and you have failed. Struggle no longer in the "*slough of despond*"; leave at once your Sysephernian stone, quit the surging ocean of uncertain storms, and enter the only haven of refuge left for all who will, that is, the UNITED CHURCH OF ENGLAND AND IRELAND. Let the experiment be tried in all good faith, which experiment I urge, in the name of God, for the love of Christ, for the souls of men, and for the perfecting of the Church, for the following very cogent reasons :

1. Because there is no Church that holds the great leading truths of the gospel more simply, more fully, or more clearly than the Church of England. God has for many ages made her the pillar and ground of truth among the British people. Many who have forsaken her pale, lighted their torch at her altar ; and though numbers who profess her name may walk in wilful darkness, yet she has still, in her Articles, her Creeds and Services, held forth the word of life. She is not Lutheran ; she is not Calvinistic ; she is not Arminian ; but she is Scriptural, and therefore Catholic,

being "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

2. Because the Church of England so signally honors the Bible. How much of the pure word of God does she bring before her children every Sabbath day, and indeed every day of the week, in the Lessons, the Psalms, and the gospels and the epistles for the day! And besides this, how nobly and plainly does she declare in her sixth Article that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of faith, or be thought necessary to salvation."

3. Because the Church of England is one of the primitive branches of the Christian Church: she can trace back her origin, not as some would represent, merely to the time of the Reformation; but clearly to the days of the Apostles themselves. She was not framed by the Reformers; she was only *reformed* by our Protestant forefathers. And they were her own children who cleansed her from the errors and defilements of Popery. She is older than Popery; her hoary head is a crown of glory; by God's mercy she is full of the wisdom of experience, and of the grace of age.

4. Because the Church of England loves and prays for Catholic unity: her Lord and Master loved and prayed for it. The Bible commands to "Mark those who cause divisions, and to avoid them."

5. Because the ministry of the Church of England is of Apostolic order. The epistles of St. Paul to Timothy and Titus, the epistles to the seven Churches in Asia, and the testimony of the earliest ecclesiastical histories show that the primitive Church was governed by Bishops, who had been ordained by the Apostles themselves. So our own Church is likewise regulated, and her ministers are ordained by Bishops having authority from the Apostles, and

who therefore, profess authority to commission fit persons to preach the word and to administer the Sacraments of Christ.

6. Because no Church has produced more able champions for the truth, nor has any furnished a more goodly company in "the noble army of martyrs." What a noble list of worthies adorn her entire history. Being older than the nation, she dates her beginning from the mission of St. Paul; her continuance through the Bishops of Bangor;—St. Austin—the venerable Bede;—Colman;—Bradwardine;—Goslate;—Wickliffe;—the great Reformers, Cranmer, Ridley, Latimer, Hooker, Tillotson, Taylor, Hall, Pearson, Butler, Bramhall and many others of illustrious note. She is the mother of the British nation; she has come down with her through all her fortunes and all her changes of weal and woe. When the Heptarchy was framed, she was there; when the conquest was achieved, she was there; when the Magna Charta was framed, she was there; she accomplished the Reformation; she outlived the great rebellion; she is not a sect but the Church of the nation, and as such is the true and natural basis of Catholic unity among all christian people in the British Empire.

7.—Because the Church of England is surpassed by none for her tone of moderation and spirit of charity, which not only distinguishes her doctrines and her services, but which have distinguished her general conduct towards those who differ from her. Whilst she loves all persons who love our Lord Jesus Christ in sincerity, she also respects the scruples of those who, through weakness of conscience, differ from her, towards whom she cherishes feelings of unfeigned charity, and Catholic love.

8. Because the Church of England is remarkable for the care she has taken to provide for the young of her communion, by requiring sponsors for every child, by supplying her admirable Catechism for them, and above all, by main-

taining the scriptural and most useful rite of confirmation, by which she has beautifully shown her maternal solicitude and wisdom: she has had her Saviour's injunction in remembrance: "*Feed my Lambs.*"

9. Because the matchless Liturgy of the Church of England is so plain, so full, and so fervent. Next to the Bible, the Book of Common Prayer is the best friend of man. To understand it and to enter into its spirit, as a help to devotion, it is unequalled by any formulary for public worship. Especially when we consider the holy savour of its teachings, the scope and variety of its objects, the beauty of its composition, and the energy and warmth of its language. It is so Scriptural and yet so natural, so full and yet so particular: it is so soothing in its sentiments, so heavenly in its inspiration, so true and loyal to God, and so well adapted to the wants of man as to be the unvarying theme of wonder and admiration of all who have examined its merits, however much they may differ from the Church in other respects.

10. Because the Church of England is, and has been for ages, the great bulwark against the combined attempts of Popery, Infidelity and dissent. Even now, the chief champions on these subjects, as well as against all heresy, schism and apostacy, are found amongst her clergy. Her living voice, in her creeds, her articles, and her homilies give no "*uncertain sound.*" By her unflinching fidelity, she has at various times excited the bitterest malignity, and endured the fiercest assaults of the Infidel, the Romanist, the dissenter, the lawless and the profane, even in their most determined and combined efforts to destroy her; but nevertheless she has successfully triumphed over them all, and no doubt will triumph unto the end.

11. Because God is blessing the Church of England in the evangelization of the British population. He has revived his work in the midst of her. How wonderfully have her

faithful and devoted ministers recently increased, and how rapidly are they increasing everywhere ! Even from other communions, many men of mature age, experience and learning, are seeking to enter her pulpits where they preach Christ and him crucified in all his fullness and power ! While the tone of godliness among her more serious members is so simple, practical and exemplary, that it has been frankly acknowledged by many respectable and candid dissenters, that there is more pure piety to be found within her pale, than can be found amongst all who differ from her.

From these and many other persuasions, I cordially and fervently invite all who love our Lord Jesus Christ in sincerity to seek true Christian unity on the foundation of the United Church of England and Ireland. All other foundations have been tried and failed. This has not been tried ; but if it were, heartily and cordially, it would as certainly succeed in making the people of God one, as certainly as there is one God, one Lord, one faith, and one baptism. Then shall the prayer of the Saviour be answered, and his disciples be "*perfected in one.*"

From the first establishment of Christianity in our country to the period of Rome's aggressions, our happy ancestors had known but one faith, one altar and one religion. Rome introduced *heresy*. At the period of the Reformation the Puritans introduced *schism* ; until then the name of a dissenter was not so much as known in England. Could we now lay aside these two fearful forms of error, all Christians might form one happy family on the primitive Catholic foundation. Bound from without to the whole Catholic Church, and from within be strictly united in one, we might resort to the same temples, and assemble round the same altars. Under the direction of the same pastors, hear and receive the same doctrines, and participate in the same sacraments. We should be all brethren, all members of the same body of Jesus Christ. The sweetness of harmony and

the peace of unity would reign in families, in cities, in schools, in districts and in the whole empire, as was the fact in the beginning. "Nor is the importance of unity much less in these latter days of Christianity; for as much as all divisions in all times destroy that beauty and loveliness, which would otherwise attract all men's admiration and affection. It is not the sublimity of Christian doctrine, nor the gloriousness of the hopes it propounds, that will so recommend it to the opinion and esteem of others, as when it shall be said: '*Behold how Christians love*', when they shall observe the love, concord and unanimity amongst the professors of it. The want of this hardens the hearts of *Jews*, and *Turks*, and *Pagans*, more against it, than all the reasons and proofs we can give for it will soften them, and instead of opening their ears and hearts to entertain it, open their mouths in contempt and blasphemy of it."* On the contrary, the proofs of Christianity would easily enter into the heart, by the most moving and irresistible of all influences, the perfect union of Christians among themselves. All Christians know and believe this. Where then are we to look for the moving cause of this longed for unanimity? How are we to seek for this union of mind and heart among the innumerable faithful, strangers to one another in language, customs, climate and government? No mere human institution could ever effect so great a prodigy; *Jews*, *Turks* and *Infidels* would all feel the force of united love, all would acknowledge and bow to such a divine operation. We may then reasonably conclude that if the heated passions of men had not revolted against the gentle yoke of Christ; if restless spirits had not been borne away by the mania of dogmatizing on their own private opinions; if ambitious and proud sectarians had not divided brethren, torn the Church, and miserably dragged entire nations after them into heresy and schism, the plan of our divine Lord would have been

* Dr. Goodwin, London, 1875.

gloriously accomplished, infidelity would have disappeared. all nations would have been brought over to the Christian religion: from every part of the globe the same prayers would be offered to our only adorable Mediator; the whole world would be at the foot of the Cross, and heaven-born unity would reign undisturbed.

Reason itself sufficiently proves that it is not merely expedient, but necessary, that the economy of the Christian revelation should be inseparable from and identical with Catholic unity. Is it not true that the Saviour of the world was really desirous that unity in doctrine and love should prevail in his Church? He certainly did desire it. Do you doubt? Let us read over his beautiful prayer once more, which a little before he delivered himself up to his enemies, he addressed to his father, in these words: "*Holy Father, keep them in thy name, whom thou hast given me, that they may be One as we are.*" Here he prays for unity among his Disciples on the basis of that between the Father and the Son, which union was perfect; so he prays for his Apostles; hear now his prayer for all Christians in all after ages: "*And not for them only do I pray; but for them also who shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them, that they may be one as we are. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*"

Our Saviour here entreats his Father, in the most emphatic manner, that his Apostles, and then that those who were one day to believe in their word, as well as the word of those who should succeed them in the holy ministry, that consequently all the faithful who should exist from the beginning of the preaching of the gospel to the end of the world, should continue strictly united to one another; and

that the voluntary union of their souls should be an image of the natural and essential unity that exists between the Father and the Son. He repeats this petition in the most earnest and importunate terms, that we may be among ourselves and in him as inseparably united as he himself is with his Father, and that if we cannot equal the divine unity of the Father and the Son, we may at least affect some resemblance to it here upon earth, by the unanimity of our sentiments and the union of our hearts. Such then was the will of our heavenly Master, such the objects of his prayer and of his death; that we, his loving disciples, may remain inseparably attached to one another, by all the bonds of peace, concord and charity, in the same Church, the same faith, with one heart and mind. There was to be no such thing as rupture, or separate government in religion, no division, no schism; but all were to be in harmony, love, absolute and perfect unity. And why all this? The Saviour himself tells us, and the more to arrest our attention, inculcates the reason, two separate times: "*That the world*", says he, "*may know that thou hast sent me.*" "*That the world may believe that thou hast sent me.*" Note how this admirable prayer, after commencing with the Apostles, turns to those who should be converted by their word, is extended even to unbelievers, and thus embraces all mankind. It is then true, according to the word of our blessed Master, that the perfect unity of all his followers was to present to the world a striking proof of his divine mission; and that the beautiful and ravishing spectacle of fraternal love was to attract unbelievers, and to accelerate, by their union, the propagation of the faith. Can there be, for one who glories in the name of a Christian a more pressing inducement to cherish and preserve unity, to return to it, to abet and promote it? Is there any order more imperative than a desire and a request so feelingly urged by Jesus Christ, a wish so ardently conveyed in our behalf to his father? And since he assures us that unity is

to be one element of the success and glory of his mission, let us see whether we cannot so direct our zeal and love as to effect its accomplishment?

What then have all those been doing who have so profusely sown strife and divisions among the brethren? They have robbed the Saviour of one of the proofs of his divine mission, even that which he so ardently desired to establish in the world, just before he was about to leave it. They, by their actions, at least, have set themselves in opposition to his designs, and express teachings and wishes; they have combatted and frustrated them, as far as lay in their power. He prayed: "*Let them be one.*" They say let us be many. He prayed: "*That the world may believe that thou hast sent me.*" They say, let them not be one, that the world may not know that Jesus Christ was sent by the Father. Shall we say that men unintentionally betray the cause they profess to espouse? We desire not to attribute to their conduct an intention which can be found only in hearts at declared enmity with Christ. Doubtless many a man preaches and encourages schism, who has never thoroughly considered its enormity. Blinded by passion, prejudice and human interest; carried away by the warmth of enthusiasm, with the spirit of party, and that false glory which urges men to continue in the obstinate defence of a cause they have once espoused, and to which they are committed; they do not perceive that their blows are discharged upon Christ himself, against his love, against his most favorite of all virtues, against the wish nearest his heart, against the most sacred of all his precepts, the precept best calculated for extending and propagating through the world the benefit of revelation, and the fruit of his sufferings and death. This, however, they neither feel nor comprehend. But those who coolly and deliberately peruse the melancholy history of these sad divisions; who calmly contemplate the fatal consequences, and the anti-Christian cause of them, would be

inexcusable, and, it may be, more culpable than they, if their schism is persevered in, and obstinately persisted, with full deliberation, in impugning by separation the express command of Christ, and by concealing that splendid proof of the divinity of his mission, which he was desirous should be discovered by the world, after his death, in the unity of his Church.

Let us call to mind the time when Jesus Christ invoked upon us the blessing of his Father: when the Apostles, pressing round their Master, their hearts still burning with love divine, after participating in the holy Eucharist: what consternation they evinced at being informed of the treachery which one of them was soon to be guilty of; but afterwards consoled by the kind and familiar conversation which he was pleased to prolong, after Judas had abruptly left them. The Apostles with their eyes fixed upon their Master, when all at once, raising his hands to heaven, and his celestial countenance lit up with the fire of prayer and a ray of divinity, he solemnly pronounced that sublime invocation which I have quoted above. How must their attention and their hearts have been suspended in silence, in rapture, and in ecstasie delight! How deep must have been the impression made upon their souls, by these words proceeding from his divine lips: "*Holy Father, keep them in thy name, which thou hast given me, that they may be one as we are one. I pray not for these only, but for them also who shall believe through their word, that they all may be one, as thou art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.*" Such words could never be effaced from their recollection; never could the Apostles have lost sight of this pathetic and enrapturing scene. A thousand times must they have repeated them in the course of their ministry to the rising Churches; a thousand times must they have warned the faithful against divisions and schisms, and have enjoined them to hold invio-

lable the same language and the same faith, and inseparably united in one flock, one spirit, and of one body.

Let us now imitate their holy example. Never did any period promise so fairly, so favorable as the present, the hope of a return to unity being deep, strong and universal. The length of time which has elapsed since the destruction or loss of unity, has cooled the heads of men formerly heated by violent animosities. Let us only endeavor now that we are become calm, not to become indifferent. Let us surrender ourselves to the truth which is manifest to our eyes. To reject it is a crime without excuse and without remedy : to embrace it is our duty and our happiness.

APPENDIX TO CHAPTER-IX., p. 249.

The Pan-Anglican Council:—the first efforts for the union of Christendom since the Great Reformation.

Opening Address, by the Archbishop of Canterbury.

My most Rev. and Right Rev. Brethren,—in opening the proceedings of the first Conference that has ever taken place of the Bishops of the Reformed Church in visible communion with the United Church of England and Ireland, my prevailing feeling is one of profound gratitude to our Heavenly Father for thus far prospering the efforts which have been made to promote this solemn assembling of ourselves together. Many have been the anxious thoughts and great the heart-searchings which have attended the preparations for this remarkable manifestation of life and energy in the several branches of our communion. Many also have been the prayers, and fervent, I trust, will continue to be the prayers, offered up by us, severally and collectively, that He will prosper our deliberations, to the advancement of His glory and the good of His Church. Having met together, as I truly believe we have done, in a spirit of love to Christ, and to all those who love Him, with an earnest desire to strengthen the bonds which unite the several branches of our Reformed Church, to encourage each other in our endeavors to maintain the faith once delivered to the saints, and to advance the kingdom of Christ upon the earth, I will not doubt that a blessing from above will rest upon our labors, and that the guidance of the Holy Spirit, whose aid we have invoked, will direct, sanctify, and govern our counsels.

The origin of this Conference has already been stated in the circular of invitation which I addressed to you all. It was at the instance of the Metropolitan and the Bishops of the Church of Canada, supported by the unanimous request of a very large meeting of Archbishops and Bishops of the Home and Colonial Church,—a request confirmed by addresses from both the Houses of Convocation of my province of Canterbury,—that I resolved upon convening it. Further encouragement to venture upon this unprecedented step was afforded when the petition from the Canadian Church was first discussed, a plain intimation being given by a distinguished member of the Protestant Episcopal Church in the United States of America, that it would be regarded as a very graceful act, and would be hailed with general satisfaction in that Church, if the invitation to the Conference were extended to our Episcopalian brethren in those States.

Fully conscious, however, of all the difficulties which must surround the attempt to organize and superintend an assembly of so novel a character, I might well have hesitated to incur so great a risk. But to have refused to yield to wishes thus fully and forcibly expressed, to have shrunk from undertaking the consequent responsibility, would have been unworthy the position in which, by God's providence I am placed. In faith and prayer has the task been undertaken; and I humbly trust it will please God to prosper our work to a successful conclusion. The result, indeed, has thus far more than justified the expectations raised. We rejoice to find that so many of our brethren from distant parts of the globe have been moved to respond to the call; and we welcome with feelings of cordial affection and genuine sympathy the presence of so large a proportion of the American Episcopate. From very many also, who, owing to various circumstances, have been prevented from joining us, I have received letters expressing the profound sat-

isfaction and thankfulness with which they regarded the opportunities afforded by this gathering, for conferring together upon topics of mutual interest; for discussing the peculiar difficulties and perplexities in which our widely scattered Colonial Churches are involved, and the evils to which they are exposed; for cementing yet more firmly the bonds of Christian communion between Churches acknowledging one Lord, one faith, one baptism, connected not only by the ties of kindred, but by common formularies; and for meeting, through their representatives, from the most distant regions of the earth, to offer up united prayers and praise to the Most High in the mother tongue common to us all, and to partake together of the Holy Communion of the body and blood of our Saviour Christ.

It has never been contemplated that we should assume the functions of a General Synod of all the Churches in full communion with the Church of England, and take upon ourselves to enact canons that should be binding upon those here represented. We merely propose to discuss matters of practical interest, and pronounce what we deem expedient in resolutions which may serve as safe guides to future action. Thus it will be seen that our first essay is rather tentative and experimental, in a matter in which we have no distinct precedent to direct us.

The subjects which will be brought under your consideration have already been laid before you in the prospectus of arrangements for our proceedings. They may be briefly comprised under the following heads: (1.) The best way of promoting the re-union of Christendom. (2.) The Notification of the establishment of new Sees. (3.) Letters commendatory from Clergymen and Laymen passing to distant dioceses. (4.) Subordination in our Colonial Church to Metropolitans. (5.) Discipline to be exercised by Metropolitans. (6.) Court of the Metropolitan. (7.) Question of Appeal. (8.) Conditions of union with the Church at home.

(9.) Notification of proposed Missionary Bishoprics. (10.) Subordination of Missionaries. In the selection of topics, regard has been chiefly had to those which bear on practical difficulties seeming to require solution. It has been found impossible to meet all views, and embrace every recommendation that has been suggested. Some may be of opinion that subjects have been omitted which ought to have found a place in our deliberations; that we should have been assembled with the view of defining the limits of theological truth; but it has been deemed far better, on the first occasion of our meeting in such form, rather to do too little than attempt too much, and instead of dealing with propositions which can lead to no efficient result, to confine ourselves to matters admitting of a practical and beneficial solution.

The unexpected position in which our Colonial Churches have recently found themselves placed has naturally created a great feeling of uneasiness in the minds of many. I am fully persuaded that the idea of any essential separation from the mother Church is universally repudiated by them: they all cling to her with the strongest filial affection, while they are bound to her doctrines and form of worship by cogent motives of interest. At the same time, I have good reason to believe that there are various shades of opinion as to the best mode in which the connexion between the daughter Churches and their common mother can best be maintained; and I trust that the interchange of thought between those who are chiefly interested in those important questions will lead to some profitable conclusions. I may also state my belief that legislation on the subject of the Colonial Churches has been postponed until the view taken by this Conference shall have been declared. These matters have been regarded under various aspects in the voluminous correspondence which I have had with many of my colonial brethren; they will all, no doubt, be fully developed in the course of our

discussion by those who represent these several opinions. I trust that, under a deep sense of the solemnity of the occasion on which we are assembled, our discussions will be characterised by mutual forbearance, if sentiments at variance with our own shall be advanced, so that by the comparison, rather than the conflict of opinions, we may be drawn nearer to each other in brotherly harmony and concord. With the arrangement that certain subjects shall, after a brief consideration, be referred to committees, I believe that the various topics for consideration may be profitably discussed.

Doubtless there is much in these latter days, even as we have all been taught to expect, which is dark and dispiriting to the mind that has not been exercised to discern the meaning of such signs. The enemy is on every side plying his insidious arts, to sap the foundations of belief, to hinder the cause of God's Church, and prevent the Word of God from doing its work in the conversion of the soul of sinful man. No effort is spared to disparage the authority of those who witness for the truth and uphold the dogmatic teaching for which the Apostolic writings are at once the model and the warrant. Though it be not our purpose to enter upon theological discussion, yet our very presence here is a witness to our resolution to maintain the faith, which we hold in common as our priceless heritage, set forth in our Liturgy and other formularies; and this our united celebration of offices common to our respective Churches in each quarter of the globe is a claim, in the face of the world, for the independence of separate Churches, as well as a protest against the assumption by any Bishop of the Church Catholic of dominion over his fellows in the Episcopate.

Not one of us, I am persuaded, can fail to respond to that earnest desire for unity which is expressed in the introduction to our resolutions. It is but the echo of the petition which the Saviour of the world offered in behalf of his

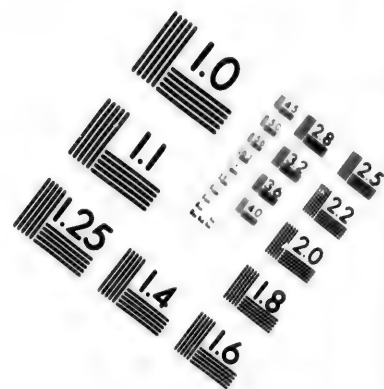
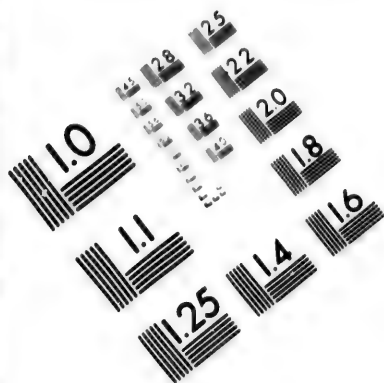
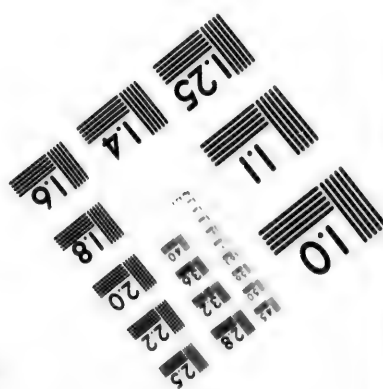
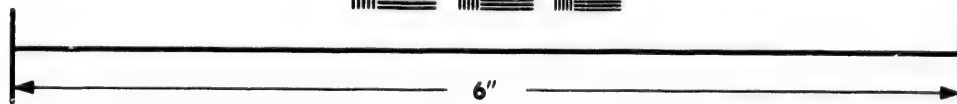
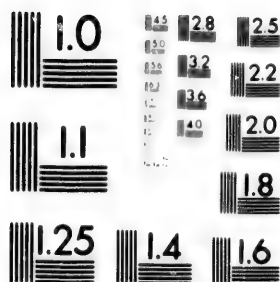


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Church, when he prayed the Father that those who should believe in him might all be one in the Father and the Son. And while we deplore the divided state of Christendom, and mourn over the obstacles which at present exist to our all being joined together in the unity of the Spirit and in the bond of peace, this very feeling should be our most powerful motive to urge our petitions at the throne of grace, that it may please God, in his own good time, to remove such hindrances as at present render that union impracticable.

And now may our Almighty Father shed abroad upon us the spirit of wisdom, peace and love, and inspire us with such counsels as may most tend to edification; so that, being knit together more closely in the bonds of brotherly affection and Christian communion, and animated with a more fervent zeal for the Saviour's honor and the salvation of souls, we may do our endeavor to prepare his Church for the coming of him whom we lovingly adore, and whose advent in power and glory we ardently look to and long for.

Introduction to Resolutions.

We, Bishops of Christ's Holy Catholic Church, in visible communion with the united Church of England and Ireland professing the faith delivered to us in Holy Scripture, maintained by the primitive Church and by the Fathers of the English Reformation, now assembled by the good providence of God, at the Archbishopal Palace of Lambeth, under the presidency of the Primate of all England, desire: *First*, to give hearty thanks to Almighty God for having thus brought us together for common counsels and united worship; *Secondly*, We desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of our Lord, "That all may be one, as thou, Father, art in Me, and I in thee, that they also may be one in us, that the

world may believe that thou hast sent me"; and *Lastly*, we do here solemnly record our conviction that unity will be most effectually promoted by maintaining the faith in its purity and integrity—as taught in the Holy Scriptures, held by the primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils,—and by drawing each of us closer to our common Lord, by giving ourselves to much prayer and intercession, by the cultivation of a spirit of charity, and a love of the Lord's appearing.

Resolutions.

Resolution I.—That it appears to us expedient, for the purpose of maintaining brotherly intercommunion, that all cases of establishment of new sees, and appointment of new Bishops, be notified to all Archbishops and Metropolitans, and all presiding Bishops of the Anglican communion.

Resolution II.—That, having regard to the conditions under which intercommunion between members of the Church passing from one distant diocese to another may be duly maintained, we hereby declare it desirable—

(1.) That forms of letters commendatory on behalf of clergymen visiting other dioceses be drawn up and agreed upon;

(2.) That a form of letters commendatory for lay members of the Church be in like manner prepared;

(3.) That his Grace the Lord Archbishop of Canterbury be pleased to undertake the preparation of such forms.

Resolution III.—That a committee be appointed to draw up a pastoral address to all members of the Church of Christ in communion with the Anglican branch of the Church Catholic, to be agreed upon by the assembled Bishops, and to be published as soon as possible after the last sitting of the Conference.

Resolution IV.—That, in the opinion of this Conference, unity in faith and discipline will be best maintained among

the several branches of the Anglican communion by due and canonical subordination of the Synods of the several branches to the higher authority of a Synod or Synods above them.

Resolution V.—That a committee of seven members (with power to add to their number, and to obtain the assistance of men learned in ecclesiastical and canon law) be appointed to inquire into and report upon the subject of the relations and functions of such Synods, and that such report be forwarded to his Grace the Lord Archbishop of Canterbury, with a request that if possible it may be communicated to any adjourned meeting of this Conference.

Resolution VI.—That in the judgment of the Bishops now assembled, the whole Anglican communion is deeply injured by the present condition of the Church in Natal; and that a committee be now appointed at this general meeting to report on the best mode by which the Church may be delivered from the continuance of this scandal, and the true faith maintained. That such report be forwarded to his Grace the Lord Archbishop of Canterbury, with a request that he will be pleased to transmit the same to all the Bishops of the Anglican communion, and to ask for their judgment thereupon.

Resolution VII.—That we who are here present do acquiesce in the resolution of the Convocation of Canterbury, passed on June 29th, 1866, relating to the diocese of the Natal, to wit—

“ If it be decided that a new Bishop should be consecrated—As to the proper steps to be taken by the members of the Church in the province of Natal for obtaining a new Bishop, it is the opinion of this House, first that a formal instrument declaratory of the doctrine and discipline of the Church of South Africa should be prepared, which every Bishop, Priest, and Deacon to be appointed to office should be required to subscribe; secondly, that a godly and well-

learned man should be chosen by the clergy with the assent of the lay communicants of the Church ; and thirdly, that he should be presented for consecration, either to the Archbishop of Canterbury,—if the aforesaid instrument should declare the doctrine and discipline of Christ as received by the United Church of England and Ireland, —or to the Bishops of the Church of South Africa, according as hereafter may be judged to be most advisable and convenient.

Resolution VIII.—That, in order to the binding of the Churches of our Colonial Empire and the Missionary Churches beyond them in the closest union with the mother Church, it is necessary that they receive and maintain without alteration the standards of faith and doctrine as now in use in that Church. That, nevertheless, each province should have the right to make such adaptations and additions to the services of the Church as its peculiar circumstances may require, provided that no change or addition be made inconsistent with the spirit and principles of the Book of Common Prayer, and that all such changes be liable to revision by any Synod of the Anglican communion in which the said province shall be represented.

Resolution IX.—That the committee appointed by Resolution V, with the addition of the names of the Bishops of London, St. David's, and Oxford ; and all the Colonial Bishops, be instructed to consider the constitution of a voluntary spiritual tribunal, to which questions of doctrine may be carried by appeal from the tribunals for the exercise of discipline in each province of the Colonial Church, and that their report be forwarded to his Grace the Lord Arch-Bishop of Canterbury, who is requested to communicate it to an adjourned meeting of this Conference.

Resolution X.—That the Resolutions submitted to this Conference relative to the discipline to be exercised by Metropolitans, the Court of Metropolitans, the scheme for conduct-

ing the election of Bishops when not otherwise provided for, the declaration of submission to the regulations of Synods, and the question of what legislation should be proposed for the Colonial Churches, be referred to the committee specified in the preceding resolution.

Resolution XI.—That a special committee be appointed to consider the resolutions relative to the notification of proposed missionary bishoprics, and the subordinates of missionaries.

Resolution XII.—That the question of the bounds of the jurisdiction of different Bishops, when any question may have arisen in regard to them, the question as to the obedience of chaplains of the United Church of England and Ireland on the continent, and the resolution submitted to the Conference relative to their return and admission into home dioceses, be referred to the committee specified in the preceding resolution.

Resolution XIII.—That we desire to render our hearty thanks to Almighty God for his blessings vouchsafed to us in and by this Conference, and we desire to express our hope that this our meeting may hereafter be followed by other meetings to be conducted in the same spirit of brotherly love.

After a resolution of hearty thanks to his Grace the Archbishop of Canterbury, for having convened the Conference, and for having presided at it, the Arch-bishop solemnly offered up the prayer for the Church Militant. The *Gloria in Excelsis* was then sung by the assembled Bishops; his Grace the President pronounced the Benediction, and the present session of the Conference came to its close.

To the Faithful in Christ Jesus, the Priests and Deacons, and the Lay Members of the Church of Christ in communion with the Anglican Branch of the Church Catholic,—

We, the undersigned Bishops, gathered under the good

providence of God for prayer and conference at Lambeth, pray for you that ye may obtain grace, mercy and peace from God our Father, and from the Lord Jesus Christ our Saviour.

We give thanks to God, brethren beloved, for the faith in our Lord Jesus Christ, and the love towards the saints, which hath abounded among you; and for the knowledge of Christ which through you hath been spread abroad among the most vigorous races of the earth. And with one mouth we make our supplications to God, even the Father, that by the power of the Holy Ghost he would strengthen us with his might, to amend among us the things which are amiss, to supply the things which are lacking, and to reach forth unto higher measures of love and zeal in worshiping him, and in making known his name: and we pray that in his good time he would give back unto his whole Church the blessed gift of unity in truth.

And now we exhort you in love that ye keep whole and undefiled the faith once delivered to the saints, as ye have received it of the Lord Jesus. We entreat you to watch and pray, and to strive heartily with us against the frauds and subtleties wherewith the faith hath been aforetime and is now assailed.

We beseech you to hold fast as the sure word of God all the canonical Scriptures of the Old and New Testaments, and that by diligent study of these oracles of God, praying in the Holy Ghost, ye seek to know more of the Lord Jesus Christ our Saviour, very God and very man, ever to be adored and worshiped, whom they reveal unto us, and of the will of God which they declare.

Furthermore, we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of God hath been overlaid; as otherwise, so especially by the pretension to universal sovereignty over God's heritage asserted for the See of

Rome; and by the practical exaltation of the blessed Virgin Mary as mediator in the place of her Divine Son, and by the addressing of prayers to her as intercessor between God and man. Of such beware, we beseech you, knowing that the jealous God giveth not his honor to another.

Build yourselves up therefore, beloved, in your most holy faith; grow in grace and in the knowledge and love of Jesus Christ our Lord. Show forth before all men by your faith, self-denial, purity and godly conversation, as well as by your labors for the people among whom God hath so widely spread you, and by the setting forth of his gospel to the unbelievers and the heathen, that ye are indeed the servants of Him who died for us to reconcile His father to us, and to be a sacrifice for the sins of the whole world.

Brethren beloved, with one voice we warn you; the time is short; the Lord cometh; watch and be sober. Abide steadfast in the communion of saints, wherein God hath granted you a place. Seek in faith for oneness with Christ in the blessed sacrament of his body and blood. Hold fast the Creeds, and the pure worship and order, which of God's grace ye have inherited from the primitive Church. Beware of causing divisions contrary to the doctrine ye have received. Pray and seek for unity among yourselves, and among all the faithful in Christ Jesus, and the good Lord make you perfect, and keep your bodies, souls and spirits until the coming of the Lord Jesus Christ.

C. T. Cantuar; M. G. Armagh; R. C. Dublin; A. C. London; C. St. David's; J. Litchfield; S. Oxon; Thos Vowler St. Asaph; A. Llandaff; John Lincoln; W. K. Sarum; John T. Norwich; J. C. Bangor; H. Worcester; C. J. Gloucester and Bristol; E. H. Ely; William Chester; T. L. Rochester; Horace Sodor and Man; Samuel Meath; H. Kilmore; Charles Limerick, Ardfert, and Aghadoc; C. R. Winton.

Robert Eden, D.D., Bishop of Moray, Ross, and Caithness,

primus; Alexander Ewing, Bishop of Argyll and the Isles; Thos. G. Suther, Bishop of Aberdeen and Orkney; Charles Wordsworth, D.C.L., Bishop of St. Andrew's, Dunkeld, and Dunblane; Wm. S. Wilson, Bishop of Glasgow and Galloway; Thomas B. Morrell, Co-adjutor Bishop of Edinburgh.

F. Montreal, Metropolitan of Canada; G. A. New Zealand, Metropolitan of New Zealand; R. Capetown, Metropolitan of South Africa; Aubrey G. Jamaica; T. Barbadoes; J. Bombay; H. Nova Scotia; F. T. Labuan; H. Grahams-town; H. J. C. Christ Church; Matthew Perth; Benj. Huron; W. W. Antigua; E. H. Sierra Leone; T. N. Honolulu; J. T. Ontario; J. W. Quebec; W. J. Gibraltar; H. L. Dunedin; Edward Bishop Orange River Free State; A. N. Niagara; William George Tozer, Missionary Bishop James B. Kelly, Co-adjutor of Newfoundland; J. Angl. Hierosol.

John H. Hopkins, Presiding Bishop of P. Ep. Church in the United States; Charles P. M'Ilvane, Bishop of Ohio; Manton Eastburn, Bishop of Massachusetts; John Payne, Bishop of Cape Palmas and parts adjacent; Henry J. Whitehouse, Bishop of Illinois; Thomas Atkinson, Bishop of North Carolina; Henry W. Lee, Bishop of Iowa; Horatio Potter, Bishop of New York; Thomas M. Clark, Bishop of Rhode Island; Alexander Gregg, Bishop of Texas; W. H. Odenheimer, Bishop of New Jersey; G. T. Redell, Assistant-Bishop of Ohio; Henry C. Lay, Missionary Bishop of Arkansas and the Indian Territory; Jos. C. Talbot, Assistant-Bishop of Indiana; Richard H. Wilmer, Bishop of Alabama; Charles Todd Quintard, Bishop of Tennessee; John B. Kerfoot, Bishop of Pittsburgh; J. P. B. Wilmer, Bishop of Louisiana; C. M. Williams, Missionary Bishop to China.

J. Chapman, Bishop; George Smith, late Bishop of Victoria (China); David Anderson, late Bishop of Rupert's Land; Edmund Hobhouse, by Bishop of New Zealand.

The Encyclical, it will be seen, opens with a prayerful commendation of the faithful clergy and laity of the Angli-

can branch of the Church Catholic to God the Father, through the Saviour, followed by a thanksgiving that the knowledge of Him has, through their instrumentality been spread abroad among "the most vigorous races of the earth." Then the blessing of the restoration of unity in the truth to the whole Church is sought for; and we are exhorted to keep the faith once for all delivered to the saints whole and undefiled, and to strive against the fraud and subtleties with which it is assailed; on the one hand, to hold fast the canonical Scriptures as "the sure word of God," and by diligent study of them to know the Lord as Very God and Very Man; on the other, to guard against the "growing superstitions and "additions" with which the truth in these latter days has been overlaid by the Church of Rome in laying claim to Papal Infallibility and practical Mariolatry. The Pastoral concludes with an earnest and eloquent exhortation to the brethren to show their faith by their good works—of self-denial, purity, and godly conversation; to abide steadfast in the communion of saints, seeking oneness with Christ in the sacrament of His body and blood; and finally we are bid to "hold fast the Creeds, and the pure worship and order which of God's grace we have inherited from the primitive Church."

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CHAPTER X.

THE CHURCH OF AMERICA.

The Church of America—one with the Mother Church of England—the first-born of the Western World—the only legitimate Church of the American people—her conduct during the war of Independence—several courses open—the succession secured—policy of the sects and Rome—Book of Common Prayer—St Athanasius' Creed—Protestant—High and Low Church—bigotry—the growing strength of the Church—her duty at the present crisis.

HE Church of America, commonly known as "*The Protestant Episcopal Church in the United States of America*", is the eldest born of the United Church of England and Ireland, which has risen to a national and independent organization, with all the essentials of a true branch of the One Holy Catholic and Apostolic Church. She has arisen like a beautiful coral island out of the midst of an ocean whose cumulative waves have beaten without interruption, in rude violence, against her solid firmness, of the best material. She is clothed with a luxuriance of verdure and freshness, of beauty and fruitfulness, which are redolent with that fragrance and sweet odour which are grateful to man, and acceptable to God. She stands like a pyramid, meekly defiant of every hostile element, proudly rearing her head onwards and upwards with a patient endurance strong as the eternal hills. Every emigrant from the native sod of the fatherland, who calls himself a Churchman, is, and cannot but be, justly proud of her as his fair and beautiful sister, whom it is his delight to love and honor, as bearing all the marks and traits of her own illustrious parentage, jealously guarding and sacredly revering even the very name of her ancient historic mother.

The Church of America is the fruit of the missionary zeal of England's Church, following, or rather accompanying, the stream of emigration to the new world in its earliest dawn. As the Church, and only true spiritual mother of the British people, who accompanies her children to every corner of the world, so she attended the steps of the first-born of the great Western world. And well would it be for every child who is free-born in the Church of England, who crosses the Atlantic in search of fame or fortune, were he to bring his credentials with him from his mother, and deliver them direct to his lovely and loving sister, who stands on this side of the Atlantic with open arms to embrace with holy Christian love all who are worthy. They would save themselves many sorrows and years of anxious doubt, pain and misery, and perhaps their souls.

" Religion stands on tiptoe in our land,
Ready to pass to the American strand."

What Christian heart does not respond to the spirit of this beautiful hymn, which breathes such a pathos of holy devotion :

" When, Lord, to this our Western land,
Led by thy providential hand,
Our wandering fathers came;
Their ancient homes, their friends in youth,
Sent forth the heralds of thy truth,
To keep them in thy name.

Then through our solitary coast
The desert features soon were lost,
Thy temples there arose;
Our shores, as culture made them fair,
Were hallowed by thy rites by prayer,
And blossomed as the rose.

And O ! may we repay the debt,
To regions solitary yet,
Within our spacious land !
There brethren from our common home,
Still westward, like our fathers roam,
Still guided by thy hand.

Saviour, we own this debt of love:
O ! shed thy spirit from above,
To move each Christian breast ;
Till heralds shall thy truth proclaim,
And temples rise to fix thy name
Through all the desert West."

The Church of England and the Church of America are one. Their relations are those of mother and daughter.

What dear, what loving words are these—mother and daughter! Do not these words strike home to the hearts of all? Nothing is more common, and nothing more delightful than that burst of fraternal greeting from an American clergyman as he grasps your hand and speaks to your heart thus: "We are children of the Church of England. Your Church is our mother, and our Church is your daughter." This then being the nature of our relations, let every Churchman, yea every Christian, thank God for this unity of the spirit in the bond of peace.

On the means by which the Church was established in America, it would be superfluous to dwell: the history is well known. Suffice it here to say that we find by historical record that the Church of England planted the gospel standard and administered the Holy Sacraments as early as the year A.D. 1577. Hackluyt says*: "Master Wollfall, a learned man, appointed by her Majesty's council to be their minister and preacher, who being well seated and settled at home in his owne country, with a good and a large family, a fine living, having a good honest woman to wife, and very towardly children, being of good reputation amongst the best; refused not to take in hand this painful voyage, for the only care he had to save souls, and to reform those infidels (the native Indians), if it were possible, to Christianitie." About the beginning of August they arrived at their destined harbor in safety; for which "they highly prayed God, and altogether, upon their knees, gave him due, humble, and hartie thanks." After this pious tribute of praise, "Mastar Wollfall celebrated a communion upon land, at the partaking whereof was the captaine and manie other gentlemen, and soldiers, mariners, and miners with him. The celebration of the Divine mystery was the first signe, seale, and confirmation of Christ's name, death and passion ever known in these quarters." †

* Vol. III., p. 116.

† Hackluyt, vol. III., p. 109.

From this time onwards, as the numerous colonies were settled, to each of which a clergyman of the Church (as the sects were then but in their infancy) was attached, the settlement of a colony was the home of the Church. The presence of which, with the Clergyman in their midst, was a garden for the soul, an asylum for the sick, a school for the ignorant, a restraint to the lawless, and a home for the wanderer. Beneath the holy influence of the gospel in the Church "*the wilderness was made a fruitful field, and the desert rejoiced and blossomed as the rose.*" Thus was the holy seed sown broad-cast in American soil, taking deep root downwards and bringing forth fruit upwards. The population rapidly advanced, by the increase of the native-born, and the influx of immigrants, with which the Church, unfortunately, did not keep pace; which gave just occasion for the cry of more labourers, and an opening for starting new and unheard of sects, and for the planting of new and unknown Churches, which like ill weeds grew with an unchecked luxuriance till they filled the land.

How different was the origin of the Church of America. She was, from the earliest day-spring of the people, their true, natural, and sole spiritual mother, as the ancient British Church was of the British people. She did not teach any new doctrine, fashioned to the varied hour; she called no man master; she "*knew no man after the flesh*"; she adopted no "*new discipline*", either of Rome or Geneva; but held fast to, and taught that which was "*from the beginning.*" Her history to the time of the American Revolution was checkered over with enlivening scenes of light and shade, of sorrow and joy, of successes and relapses, but more than all she was characterized by her endurance, resolution and Christian fidelity. With the choice of the American people, at the initiative of their nationality, the Church wisely and with decision cast in her lot. The time-honoured White, the first Bishop of Pennsylvania, took the lead. "The

peace of 1783 had not been concluded before he had sketched out a pamphlet entitled, 'The case of the Episcopal Church considered', a plan for the organization of our infant communion, which shows the comprehensive skill of a statesman, and which ultimately commended itself to general acceptance. The essential unity of the whole American Church as a national Church, its independence of any foreign jurisdiction, the entire separation of the spiritual and temporal authority, the participation of the laity in the legislation and government of the Church, and the election of its ministers of every grade, the equality of all parishes, and a three-fold organization (diocesan, provincial, and general), were fundamental principles in his plan, as they were in that which was finally adopted.

"To conceive such a plan, however, was much easier than to secure its adoption. The difficulties which had to be encountered were such as might well have appalled any spirit less calm and patient, less resolute and trustful than his own. This lecture is not the place, nor is this the time, in which to set forth the unyielding serenity of soul, the unfailing courtesy and kindness, the true modesty and self-forgetfulness, the calm sobriety of judgment, the independence of personal considerations, the straightforward honesty and zeal which gradually won him the confidence of all hearts, and which enabled him at length to secure the cordial acceptance of every important feature of his original plan. To develop these services in full will be the duty of the future historian, upon whom will devolve the grateful task of showing how his steady hand guided the system as it went into operation, and how, through the gracious goodness of God, for more than forty years, to be, in every emergency, its most honored and trusted administrator." *

For a long time prior to the Revolutionary war, the Church had not been a favorite with a vast mass of the col-

* Potter, Bishop of Penn.

onists. Her Clergy and laity were suspected of secret sympathy for Royalty; they were accused of Toryism, of Jacobinism, of being slow to take up arms against the mother country, and above all, of being bigots in religion, exclusive and arbitrary. On the other hand, her natural enemies were beginning to grow strong. Puritanism, which was imported by men who were brim full of Genevan theology and sedition against the home authority, leagued with Romanism, and every form of dissent; the whole being inspired by the genius of the political animus of the times, presented a formidable army of hostile power against the suffering Church of God. But let God be praised that he raised up men, faithful and true, who were equal to the crisis of the Church, whose noble bearing we have ever likened to Milton's Abdiel:

—" Faithful found
Among the faithless, faithful only he;
Among the innumerable false, unmoved,
Unshaken, unseduced, and unterrified,
His loyalty he kept, his love, his zeal:
Nor number, nor example, with him wrought
To swerve from truth or change his constant mind
Though single. From amidst them forth he passed,
Long way through hostile scorn, which he sustained
Superior, nor of violence feared aught;
And with retorted scorn his back he turned." *

The Revolutionary War was a splendid success to the State but not so to the Church. It left her enfeebled by loss of numbers, loss of prestige, and the temporary loss of episcopal oversight, as the Clergy were few, widely scattered, and some, it is said, had, by their own misconduct, rendered their influence futile, which of course destroyed their usefulness. The most formidable difficulty of all, that discouraged the hearts and tied the hands of the brave, wise, and faithful few, was, they, being without a Bishop, had no dispensing power. They could neither ordain to the holy ministry, nor administer the holy rite of confirmation, nor exercise effectual discipline. Dissent also was rapidly spreading and as rapidly absorbing the lay members of the

* Milton Par. Lost, Lib. III.

Church within its folds. What was to be done? No time was to be lost. Some course in this trying emergency must be adopted; the following were open to them:

(1.) They might have dissolved their organization and disbanded their parishes; provided they could have believed that the Church was a mere voluntary society, instead of being a positive institution founded by divine authority and unalterable.

(2.) They might have affiliated themselves with dissent, and thus have compromised their position and principles, as many do, under the specious plea of unity, peace and strength: or,

(3.) They might have erected a new *denomination*, as the Methodists did, and so have reduced the Church to the level of a sect among sects: or

(4.) They might have elected and consecrated a Bishop from among themselves, as the Moravians, Methodist Episcopal Church, and others, have done, under the plea of *necessity**: or to have ordained ministers presbyterially. But any one of these four courses of action would, however, have suspended their communion from, or cut them off from their union in common, with the Church Catholic and Apostolic.

(5.) The last remaining course for them to pursue was to send chosen men to England and obtain from the mother Church the true line of Episcopal Succession; which was beset, however, with difficulties the most formidable, and which none but men of the purest character, the highest moral principle, and the most erudite fitness would or could have undertaken with the slightest hope or chance of success. Such men were found in the Church every way worthy and fit, through the gracious goodness of God. In this critical condition they turned with confiding hope to their Mother Church:

* Founded in truth; by the blood of martyrdom

Cemented ; by the hands of wisdom reared
In beauty of holiness "

This fact cannot be too well understood, nor too widely spread.

Amongst the eastern Clergy was the most earnest piety, wedded to the strongest and most clearly ascertained Church principles. In their new circumstances, they esteemed it their duty to perfect their system by securing the presence and rule of a Bishop. In this they were confirmed by the avowed temper of the South, from which they greatly feared the adoption of a spurious and nominal Episcopacy. They began therefore at once to act for themselves, and refused to take any share in organizing their scattered communion until they had a Bishop at their head. As soon as the peace made it possible, the Clergy met in voluntary convention, and before the British troops had evacuated New York, Dr. Samuel Seabury, formerly a missionary of the Gospel-Propagation Society in Staten Island, and now elected Bishop by the Clergy of Connecticut, had sailed for England to obtain consecration there. Besides the certificate of his election, Dr. Seabury bore with him a testimonial from the leading Clergy of New York, and letters earnestly requesting of the English Bishops the boon which America had so long sought in vain.

Dr. Seabury reached England at a time when the mutual relations between the mother country and the Colonies were new and uncertain, and when the Government at home were full of care lest any apparent interference on their part should stir up the jealousy of the new-born country. Hence when Dr. Seabury made his application to the Archbishop of York, (the See of Canterbury being vacant) he found at once great difficulties in his way. Without a special Act of Parliament, the Archbishop could not consecrate a citizen of America ; for no subject of a foreign State could take the oath of allegiance, to dispense with which the Archbishop had no power ; and for such an act ministers would

not apply, until they were sure that the step would not offend America. Delay and uncertainty became thus unavoidable; whilst the motives which had led to the attempt pressed strongly on Dr. Seabury. Under these circumstances, he looked anxiously around, to see if he could properly obtain from any other quarter the Episcopal succession. The Church in Scotland had attracted his attention. There the true succession, derived of old from ours, was carefully preserved, whilst the Bishops, unlike those in England, were fettered by no connexion with the State. They consequently would be able, without any application to the State, so to vary, if need were, the form of consecration, as to make it suit a citizen of the American Republic.* Dr. Seabury made a direct application to the Scottish Bishops, upon the 31st of August, 1784, and was solemnly admitted by them into the Episcopate of Aberdeen, on the 14th of November, 1784, by three Bishops of the Scottish Church.

God's hand was manifestly in this matter, and as though to make the assurance of the American Episcopate doubly sure, he graciously inspired the hearts of the American brethren to elect two others to be sent to England for consecration. Their testimonials being every way satisfactory to the English Prelates, and after several interviews of mutual use, and after a gratifying audience of the King, the Rev. William White, and the Rev. Samuel Provoost, being Presbyters of the American Church, were solemnly consecrated Bishops, in the Archiepiscopal Chapel at Lambeth, on Sunday the 4th day of February, 1787, by the two Archbishops and the Bishops of Bath and Wells and Peterborough; Dr. Provoost for New York, and Dr. White for Pennsylvania. "Thus, at last, did England grant to the daughter Church the great and necessary boon."

"For almost two centuries had England, by evil counsels, been persuaded to withhold it, until, as it would seem, the

* Bishop Oxford's Hist. Amer. Ch., p. p. 146-159.

fierce struggle of the War of Independence, and the loss of these great Colonies, chastised her long neglect, and by a new and utterly unlooked-for issue, led her to discharge this claim of right. Awful, doubtless, was the hour to these two men, when the holy office was conferred upon them; when, at the hands of him whom Bishop White, full of affectionate respect for the mother Church, calls this 'great and good Archbishop', they were set apart to bear into the western wilderness the likeness and the office of the first Apostles. Solemn must have been their landing on the 7th of April, the afternoon of Easter Sunday (1787), upon the shores of their own country, as the special witnesses of that resurrection of which 'the holy Church throughout all the world' was on that day keeping glad remembrance—the especial stewards of those mysteries which she was on that day dispensing unto all her faithful children." * Thus was the infant Church, in this far away wilderness, committed to three Apostolic men, Bishops Seabury, White and Provoost. Three is the canonical number necessary to consecration. So far they had now a working staff; a canonical college of Bishops. The Church was not slow to organize her Constitution, her Convention, and the three orders of the Clergy. The next work of importance to which she turned her most earnest and devout attention, was the revising and modifying the Book of Common Prayer to the new and untried circumstances of the infant Church. This was a great and perilous work. Many have been the opinions, various and free have been the criticisms of the press, on the nature and importance of this work. Whatever the opinions, however, of the Church or the world on this subject, this one thing must be acknowledged, that the men who undertook it were equal to the duty they undertook. They were men of Apostolic spirit, of most pious and gentle tempers, of comprehensive and large views, well acquainted

* *Idem*, p. 164.

with the peculiar sources of the requisite knowledge ; they were thoroughly Catholic and evangelical, and, considering the whole of the trying circumstances by which they were surrounded, one is constrained to give God thanks that he presided by his Holy Spirit over their deliberations, decisions and acts ; that they preserved with so much fidelity the Liturgy, doctrines and polity of the mother Church ; indeed they seemed to have conserved with scrupulous piety and with the most jealous care and watchfulness, all that was, at that time, within their power to conserve. What is material that is omitted, will be restored, no doubt, to the American Church, whensoever it shall please God in his providence to bring about a revision of the Prayer Book.

As so much has been written and spoken on this delicate subject, we shall pass it over with barely a few remarks upon the omission of the Athanasian Creed, not however, in an unfriendly spirit. While we profess some acquaintance with the various defences set up by our brethren across the border, for this omission, to us, they seem one and all to be unsatisfactory, and to savor of a little special pleading in order to make the worse appear the better reason. The omission of this ancient Creed, however, is very distinguishable from a *rejection* of it. Its omission may, at the first blush, seem to savour of an accommodating disposition to popular notions, and which it is said the Apostolic "Seabury gave up with great reluctance." * A man may possibly omit its use and yet hold it for substance, which is believed to be included in the other two, viz., the Apostolic and the Nicene Creeds. But to reject this Creed is quite another thing. He who deliberately rejects this will feel no difficulty, from the same reasons, in rejecting the other two. Men who refuse to read this Creed usually do so from a morbid sensibility, are more or less transcendental in their notions, or are unacquainted with the history of those fatal

* Bishop White's Memoirs of the Prot. Epis. Church.

heresies which occasioned its composition, know little of its positive truths, its sublime genius, or its logical force.

We have heard brethren of the American Church plead for its restoration on the ground of its great antiquity ; its unique Catholicity ; its ample fulness, for it would alone guide a soul to heaven ; as being a splendid exposition of Catholic doctrine ; and as an unequalled defence of the truth against certain heresies, which occasionally trouble the Church. It has always appeared to me as though the three great Catholic Creeds are made to go together. The Apostles' Creed is a complete declaration of positive Bible truth of the most essential nature ; the Nicene Creed is a descriptive definition of the Apostles' creed : and the Athanasian creed is an ample exposition of both the former and the three together form a logical exponent of primitive Catholic doctrine ; and at the same time they are a standing *memorial-protest* against the heretical creed of Pius the IV, not one article of which can be either proved from Scripture or sustained by the teaching of the primitive church, while every article of the other three can : they follow each other in historical, doctrinal and logical sequence ; but the so called creed of Pope Pius the IV. is not Catholic, but only Roman Catholic ; the three former are the property of the universal Church, while that of Pius IV is *rejected* by all but the Roman Catholics, and the unfortunate adoption of which makes that Church at once both heretical and schismatical. Whatever may be said of the American Book of Common Prayer, our judgment on it may well be expressed in the words of the great moralist, viz., "it is the offspring of piety impregnated by heavenly wisdom."

Some free criticism has been indulged on the name or title of this branch of the Church Catholic ; viz., "The Protestant Episcopal Church in the United States of America", inasmuch as it is a mere negative truism, as there

can be no Church without a Bishop, and the word Protestant is too *negative* to express any constituent quality of the Church. It is furthermore said that the term Protestant is not found either in the Liturgy, Creeds, or Articles of the Church of England, which the Church in the States so laudably imitates, believing, as they do, that the Church of England, *as a Church*, is as old as Christianity. Her Protestantism is indeed comparatively recent, and this for a good reason, because the Romish errors and corruptions against which she protests are *recent*. But the fact is that as the universal undivided Church, for the maintenance of her Catholicity, was Protestant at the first four General Councils; as she protested at Nicæa against the heresy of Arius, and at Constantinople against Macedonius, as she protested at Ephesus against Nestorius, and at Chalcedon against Eutychus; so the Church of England became Protestant at the Reformation, in order that she might be more truly and purely Catholic. It was in view of these great historic facts, it is fair to believe, that the FATHERS of the Church of the States adopted, in their nomenclature, the term Protestant in their title. The fact cannot be disguised that, at the time she took the initiative as a national Church, she was beset by the novelties and errors of Rome on the one hand, and all the multiform schisms of Puritanism on the other, so by declaring herself Protestant, she became more truly and purely Catholic, and hence she is to be honoured and loved as such, for her wisdom and her fidelity. When the Church of Rome and the sects shall become truly Catholic, then, and not till then, the Church of England and the Church of America will cease to be Protestant.

The Church of the States says to the Church of Rome what Archbishop Land said to Fisher the Jesuit: "The Protestants did not get their name by protesting against the *Church* of Rome; but by protesting (and that when nothing else would serve) against her *errors* and *superstitions*. Do

you remove them from the Church of Rome and our Protestantism is ended, and the separation too." * It may also be added, that if Rome would become Catholic, Popery would cease.

For as Grotius observes : "For the most part, we believe that to be truth which has been agreed to by certain of our chief theologians of great name, even as the Papists themselves acknowledge ; but besides these there are other falsities which the Papists have added to those primitive truths, and which they are unable to sustain. Hence it follows that by bringing back religion to that in which the whole Church have agreed through all time, the papacy falls to the ground, as one who has been inflated by his own private opinions." †

So much then for the use and purport of the term "Protestant" by the "Episcopal Church" of the United States.

As we have said above, the Church had ceased to be a popular favorite during the latter years of the colonial regimen : she became even less so in the beginning of the new nation. In the *transition* state the Puritan sects had sought to popularize their respective systems, chiefly by the following means, which have more fully developed themselves since that time :

First, They affected to expose what they called the grosser errors of the Church, to the credulous multitude, which is at all times easily moved by popular demagogues, who paraded their own virtue and piety in contrast with, and in place of, the more staid and chastened religious life of the Church.

Secondly, The popular sects imputed all the faults and corruptions in the world to the teachings of the Church ; such as Popery, Infidelity, loose morality, and the like unjust and unfair imputations ; just as though the wickedness of the ancient Kings of Israel, and of the Scribes and Phar-

* Life of Archbishop Laud by Lawson, vol. I., p.p. 218, 219 † Grotius Epist: 5.

isees in the life-time of our blessed Lord might be ascribed to the establishment of the truth amongst them.

Thirdly, They proposed their own forms of Church government and teachings as the sovereign remedy for all evils. Yet so multiform and opposite were their varied systems they imposed as to be very analagous to the self-imposed advice so often gratuitously given by the numerous visitors to a sick patient, and every separate one a new and diverse one, suggested without any knowledge of or regard to the nature of the disease, so that the patient in adopting them is like to be killed by too much doctoring, or by applying remedies which are no real remedies, but, for the most part, only the favorite nostrum of every quack. And the feverish and fickle multitude, not knowing their own wants, like the sick man, eagerly receive the fanciful, the novel, and the untried, while they neglect or reject both physician and remedy who knows the disease and offers the cure.

Fourthly, They so teach men that when they read the Scripture they do so more with a view to support their own way of thinking, than with a view to a correct interpretation, the voice of the Church, and the teaching of all ages. Thus overlooking the serious fact that Scripture when applied to deceive, and to establish error, is no Scripture; it changes its nature, ceases to be divine truth, and becomes a lie. God's word in the mouth of a false teacher is not the word of God.

Fifthly, The sects pander to the pride, vanity and curiosity of men, by novel schemes of policy, by new systems of doctrine, by curious modes of action, and, like Jeroboam, by putting the lowest of the people into offices of trust, power and government, which is always popular among the vulgar.

Sixthly, Many of the Puritan sects have claimed the gift of special illumination of the Holy Ghost, whereby they profess to discern those things in the word of God, which

others, they say, do not. "*Dearly beloved*", saith St. John, "*believe not every spirit.*" All religious system makers have assumed to themselves a certain kind of *inspiration*, though the modes of indicating it are very various; as for example, with the Quaker, it is the *inward light*; with the Methodist, it is the *inward call and the direct witness*; with the Latter Day Saints, it is the belief in the *inspiration of Smith and the book of Mormon*: and so of the rest, inasmuch as all know that pretensions to any special divine illumination is always a favorite theme with the unthinking masses.

Seventhly, They have sought to advance their cause by fastening it to the political car. It is at once both amusing and pitiable to listen to the vapid harangues of a political preacher, holding forth in glowing magniloquence, as he waves the Stars and Stripes before his wondering hearers, as a kind of substitute for the Cross, and expounding the gospel kingdom according to the glorious "Constitution as he understands it." We quote the following as a very moderate sample of the pulpit politics, and that not from an extempore effusion, but from a grave D.D., preached as a missionary sermon, before that august body, the General Assembly of the Presbyterian Church, at their meeting at Rochester, New York, May 1860, by the Rev. D. X. Junkin, D.D., Pastor of the Presbyterian Church, Hollidaysburg, Pennsylvania: after describing the kingdom of God as he unfolds it from the Calvinistic Creed, he exclaims:

"Here are all the elements of representative government—*federal social union—vicarious agency or representation—imputation*, or the responsibility of the client or constituent for the act of his representative—and suffrage, choice, faith, and the vital spirit of the whole. And whence came they? From the Calvinistic Creed as found in the Bible! There primitively, there *only* are they found. And when that creed warns men to flee from the covenant of works, in which faith was not an element, to a covenant of grace, in

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which faith is the all-pervading doctrine, it teaches them to be jealous of the *manner* of constituting the representative relation ; it sheds upon them the very spirit of LIBERTY. And when that creed urges them to choose, as their representative in the court of heaven, their Advocate with the Father, the Immaculate Immanuel, the perfect Jesus, it imparts a lesson which freemen should never forget—to choose, as agents in earthly government, representatives worthy of their trust—men in whom they can have *faith*.

Such is the kingdom of God, in the form in which we receive it, and believe it to be revealed in the holy word—a *federal representative democracy*, with Jesus Christ as its over-living Head and only Chief Magistrate. The type and *model* of all practicable civil republicanism, and the best adapted to secure the blessings of regulated liberty. It is a fact, conceded even by intelligent prelatists, that our happy and glorious civil institutions are but copies of the great republican model found in the Bible, and drawn out in the constitutions of the Presbyterian Churches. A distinguished United States Senator, and a prelatist, when acting as counsel in a Church case, some years ago, had occasion to borrow from a legal friend a copy of our Form of Government. After examining it, he returned it, with the remark, 'That sir, is a remarkable book. It is a perfect system of representative government ; its framers must have modelled it after the constitution of the United States.' His friend smiled, took from his library an old Edinburgh edition of the Confession of Faith, and, placing it in the Senator's hands, quietly remarked, 'The modelling was the other way—this old book was the model, the American constitutions are the copies.' Chief Justice Tilghman, also a prelatist, bears the same testimony. The distinguished Bancroft, testifying from an opposite stand-point, yet with a candour that proves him a true philosopher of history, attributes the regulated liberty of this land chiefly to the in-

fluence of the Calvinistic element. And the testimony of the lamented Macaulay, as he traces the history of British liberty, is to the same effect." p.p. 15, 16.

Lastly, They tried *fraternization*; not, however, with a view to destroy the Church, so much, as to reduce her to their own level, viz., to a mere *sect among sects*; and it must be acknowledged that many influences concurred to favor this attempt. For in the early settlement of these colonies the people were sparsely settled, and widely scattered; and as a consequence the Clergy were but few. In the course of time missionaries of the "twice two hundred sects", and of all creeds, crept in among the people, with whom some of the Clergy, probably with no defective intentions, fraternized more or less. The sects, from the nature of the case, grew much more rapidly than the Church. As in some localities, even now, there are known to be ten dissenting preachers to one lawful clergyman. Dissent grew strong, and wherever there happened to be a Clergyman who distinguished himself from his brethren by the sobriquet "*Evangelical*", fraternization with evangelical dissenters was a sure and uniform consequence. Thus, dissenting teaching gained a wide and firm hold of these colonists. The Methodists in particular, as they grew in number and influence, not being so far removed from the Church as others, yet the more vulgar and coarse assailed the Clergy as being "dumb dogs", the Church as having "no religion", no "vital piety", as never "converting souls", and the like. They ridiculed the Clergy, their dress, their mode of conducting divine service; especially burlesquing the Litany, the Baptismal Service. Confirmation, and in fact every distinctive feature of the Church; at the same time they succeeded in magnifying themselves and their assumed office to such a degree that even Church people received them almost everywhere as the veritable heralds of the Cross. This of course produced a reaction, which pious and peace-

ful but mistaken "Evangelicals" could not resist. They fed the calf till it became an ox, with whose strength they must now either do battle for the Church, like upright, honest, and candid men, or they must lower their position and take their stand by the side of and on the same platform with the dissenting preacher, reduce the Church to the level of the sects, and be content to consider her as *one* among the "all denominations of the Christian Church", for the sake of peace and unity. In this dilemma they, unfortunately for themselves and the Church, chose the latter alternative, though probably from the purest motives; this of course was just the thing dissenters aimed at and obtained: for while it be-littled the Church and her Clergy, it gave such a prestige to the sects in the colonies as, it is believed, they never could otherwise have obtained.

Nor must it be overlooked, that the Dioceses were large, and Episcopal visitation, from the nature of the case, could not be so frequent nor so efficient as the Bishops themselves could desire, so that this state of affairs went on for a great length of time without sufficient supervision or check. The surrender of the Evangelicals to the sects, of course placed the Church very much on the *basis* of the *popular will*, the platform of all dissent, which resulted in the succumbing of the evangelicals to almost the same popular will, also, which are a fair exponent and corollary. Still we would exonerate the evangelicals from any very great blameworthiness, as they were for the most part men of quiet, gentle and peace-loving dispositions, and wholly unlike their dissenting confreres.

The next turn of the kaleidoscope presents another picture; yet only the natural fruit of former submissions. The evangelicals having fraternized with dissent, they now united in their schismatical prayer-meetings, attended their protracted meetings, preached in dissenting chapels during divine service in the parish church, without Prayer Book,

surplice or gown; on Sundays they occasionally omitted the Litany or interpolated it, or interlarded it with extemporary prayer, omitted the Creed, the Psalter, and sometimes the appointed lessons; they introduced hymns and chants at will, in fact they made our holy and beautiful service a mere thing of wax, tacitly an empty ceremonial form, and substituted instead their own extemporaneous effusions, which were always so sufficiently brief as to give them plenty of time for *preaching*; which when done, was done in the monkish black gown, or none at all, as the surplice, that rag of Popery, though the duly authorized robe, must be submitted to the "pernicious nonsense" of being changed for the gown of the black monks, commonly called "academical." These unlawful acts then are real "innovations" upon the Church's authorized usages, and the evangelicals are the "innovaters" and offenders against the *rubrics*, which are the highest law of the Church.

Nor is this all. The so-called Evangelicals cover a wide ground *doctrinally*. Their dogmas present a *scala* of Supralapsarianism, Calvinism, Lutheranism, Arminianism, Semi-prelagianism, and Plymouth-brethren-ism; all of which however, they adroitly cover by the specious generic "Protestantism," which we fear is in the mouths of many the mistaking of sound for sense, especially those who do not apply their thoughts to their words nor their arguments to their facts. By this mode of procedure then, the Evangelicals, in company with pious talking dissenters, have disaffected the minds of thousands of sincere and honest Churchmen, who have been so schooled and trained with these dogmas and usages, from their childhood to their manhood, that any departure from their shibboleth, however lawful, they brand with the odious epithet, "Popery," "Romanism," and the like. The multitude never think. The multitude never reason. What they do not approve or do not comprehend they soon settle in their way by calling it summarily by some

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opprobrious epithet; as these resolutionists have done, although I most seriously doubt whether any two of them could at this moment give a clear and intelligible exposition of the high sounding words of the resolutions they moved, seconded, and carried with such brilliant *eclat*. If they can, so much the worse for them, and their facts. It is, therefore, a fair conclusion that, these self-styled Evangelicals are the "innovators."

From what is stated above, it will be clearly seen that to whomsoever this chaos of things fell, out of which to bring order and decorum, he must make up his mind to encounter a storm that would shake the poles; and unless he was a man of unusual penetration, resolution, courage and firmness, he would quail and be driven before it, and the abettors of confusion, disorder and chaos would prevail still. This work fell upon the present Bishop of New York, Bishop Potter, who some two years ago, dared to lay a strong hand upon this fraternizing scheme. And though we mourn over the ungratefulness of his task, yet we rejoice in the belief that our Heavenly Father has put the right man in the right place. Our most earnest prayer is that He who gave him his Episcopate will give him grace, wisdom, courage and health to finish what he has so well begun. May God sustain him and inspire the hearts of his clergy to stand by him, that the Church may be wrested from the hands of men who would ruin *her* to serve their *party*, in their mistaken zeal; as rule or ruin is their motto.

The evangelicals often speak in magniloquent terms and broad platitudes about "innovations" and departures from "established usages," &c., which they are pleased to say carry "all the marks of Romanism." It would not be improper to ask them what Romanism is? At what time and place did the distinctive features of Romanism begin? and where were they ended in so complete a manner as to distinguish, that heretical and corrupt communion, from the

Catholic Church proper? and having done this intelligibly, then point out wherein the Church is really guilty of departures from lawful usages, and made those innovations so identical with any distinctive feature peculiar to Romanism as to be guilty of the fact?

"They which measure religion by dislike to the Church of Rome think every man so much the more sound, by how much he can make the corruptions thereof seem larger. Wisdom therefore and skill is requisite to know what parts are sound in that Church and what corrupt. Neither is it to men apparent, which complain of unsound parts, with what kind of unsoundness every such part is possessed. They can say that in doctrine, in discipline, in prayers, in sacraments the Church of Rome hath (as it hath indeed) very foul and gross corruptions; the nature wherof notwithstanding, because they have not for the most part exact skill and knowledge to discern, they think that amiss many times which is not; and the salve of reformation they mightily call for, but where and what the sores are which need it, as they wot full little, so they think it not greatly material to search. Such men's contentment must be wrought by stratagem; the usual method of art is not for them."—*Hooker*.

We think these gentlemen have called names and used hard terms in such a manner as to betray their own want of information. For example, they complain of the custom of the clergy "turning to the East in saying the Creed." This we deny openly as being peculiar to Rome. This usage obtained in the Primitive Church universally more than 400 years before a single distinctive feature of Rome had developed itself, it has been a usage in our Church from her earliest historical records. How then can it be a mark of "Romanism?"

They complain of "trained choirs," as an "innovation." Did any man ever hear of untrained choirs? Or would

these gentlemen prefer extemporaneous hymns and tunes, which each worshipper would compose and sing at the time of service, as his fancy or temper might dictate at the time? What a concord of medleys we should have! But do not these "resolutionists" know that the Bible commands us to "sing with the spirit and with the understanding," that trained choirs have been in the Church from the beginning, that they were confirmed in their use at the Reformation, and that they are declared and prescribed in the rubrics for common use everywhere, when they can be had? How then can they either be "innovations" or Romish? Surely these gentlemen must feel they are taking a great deal of pains to "foam out their own shame." But the word "psalm," so often used in the Bible, in its very etymology means *music artistically applied in the celebration of the worship of God*. It also means "chant," or "alternate singing," as in choirs of cathedrals; in a word, both Scripture, the Primitive Church, and our own beloved Church from time immemorial have authorized, sanctioned and declared for the use of "choral services" by "trained choirs." This usage therefore is not Romish, but Catholic. That a usage of such ancient date, of such high authority, and of such universal adoption by the whole Church should not have been adopted by the good evangelicals is their misfortune and their loss. The evangelicals also protest against the "departure from long established usages." If this were a just and well founded complaint, then their plea would be commendable. If the usages themselves were lawful, good, and edifying, and in the judgment of grave, wise and competent persons were such as could not well be improved upon, it were then indiscreet to depart from them. But if they are not so, surely no length of usage can make them so. A custom wrong, or bad, or not good of itself, cannot be made so by any length of usage; if so there would be an end of all improvement and all reforms. In this complaint they occupy

precisely the same stand point that Rome did at the Reformation, and had the Romanists' opposition prevailed, then of course there would have been no Reformation, "no departure from long adopted usages," and hence the whole of our mighty empire at this very hour would have been lying beneath the curse of Rome's mummeries. But doubtless the design of the evangelicals is to protest against what *they imagine* in their wisdom to be incipient Romanism in the Church. Well, if it be so, why do they not establish their facts, make out their case, and adduce their arguments instead of calling hard names, raising a man of straw, shouting "no Popery," and of promoting factional rebellion?

But factious as these gentlemen are, they are too wise to seek a home in the bosom of the sects, whom they have, in days of yore, so much petted. They will not leave a whole loaf for half a one, and that, too, very coarse and "common bread." They will not desert their generous and loving Mother and seek the caresses of an uncomely step-dame. Churchmen begin to learn that they loose much, sacrifice much, and gain nothing by seeking refuge in dissent. In this we heartily commend them. And if these same good men would but listen to reason and peaceful counsels we point them to the words of St. Paul: "Obey them that have rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief."

The Church in the United States was so framed as to be as far as possible identical with the mother Church of England. Her scrupulous fidelity led the so called evangelicals, to raise the *no Popery* alarm, which was especially manifest in Massachusetts, Virginia, and Ohio, which occasioned no small amount of embarrassment to the real work of the Church. The noble and saintly men who took the lead, as well as those who still maintain the lead, were well ac-

quainted with the history, doctrines, polity and ritual, of the Church of England, as well as the principle on which she reformed herself; and they adhered to her moderation, wisdom and circumspection. For there can be no doubt but that the moderate and strong ground taken by our great Reformers is the strength of the Church of England. They did not choose their ground from motives of policy; but because the middle way conducted them back to the well-tracked path of the undivided Church, viz., Primitive Catholicity and the Word of God. That this was their ground the very first sentence in the Prayer Book proves, in which they say: "It hath been the wisdom of the Church of *England*, ever since the first compiling of her public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it."

This moderation did not suit men of such views and tastes as verged to either Rome on the one hand or Geneva on the other. For although these extremes meet and touch at certain points, they are at direct antagonism on others, and they arrive at last at the same poles, though by wholly different routes.

As a matter of fact the distinction between Romanism and Puritanism, or High Church and Low Church, always existed in the Reformed Church of England, and the history of these parties would be her history, at least from the time of the Reformation. But the *names* of these parties were not coined till the close of the seventeenth century, and were not stamped in full relief, as party names, till the first year of Queen Anne's reign.

Lathbury says, (and be it observed, he is a very respectable authority in matters of this kind): "From the disputes in Convocation at this period, the appellation *High Church* and *Low Church* originated, and they were afterwards used to distinguish certain of the Clergy." Be the

names ever so objectionable, the parties do exist as a matter of fact, and it is useless to deny the fact.

Although the elements of this distinction existed at the time of the Reformation, and were accelerated by what are called the "Frankford troubles", yet they were a long time before they culminated to the line which divides them. To understand the immediate cause of this, and the extreme bitterness and virulence which animated these two parties, we must look to the time of William of Orange. Until this time the Church of England, *as a body*—her sovereigns, her Bishops, her Clergy and laity—comes under the designation of High Churchmen: while those who sympathized with dissenters were comparatively few and weak. As soon as William ascended the throne, he opened the flood-gates of Puritanism, and admitted into the Church what previously had been more or less external to it. This element, thus made part and parcel of the Church, was denominated *Low Church*. William supplanted the Bishops and Clergy who refused to take oaths of allegiance to him as king, *de jure*; and by putting Puritans in their place, made the latter the dominant party. Add to this the exasperation produced by the murders of Charles I. and Archbishop Laud, the expulsion of the Stuarts, the tyrannous hot-bed of forced disaffection during the Cromwellian rebellion, and the subsequent ejection from the Church of the non-conformists, we have sufficient material for an irreconcilable contest, the history of which is too prolix and profitless to recite here.

The extreme men of the High Church party, with an ill-concealed hankering after the mass, from time to time, in their journey towards Rome, at last settled there. They were, however, comparatively few, young and restless Clergymen, and scions of the aristocracy, some of whom went and returned, as caprice and whim led them; as dissent presented no attractions for them. And indeed very few of our Clergy have ever gone to dissent; it is too insipid a thing,

as to its forms of worship, too heterogenous in its dogma, and too idiosyncratic in its polity, to say nothing of its utter lack of authority and historic existence. In fact the whole *corporeity* stands on precisely the same foundation as the *Papacy*, viz., the assumption of man, gratuitously endorsed by the fancied authority of God.

On the other hand the extreme men of the Low Church party, with an equally ill-concealed hankering after the "meeting-house", *evangelical* preaching, "vital piety", and the like, took care at the same time to presume that their own favored few were the only very special "people of God", too often to the exclusion of all others. From this party the ranks of dissent have been filled and fed for a long course of years, and are so still. It is notorious that where one unfortunate pervert goes over to Rome from the High Church, twenty renegades go over to dissent from the Low Church party; though this act is mostly confined to the laity. The odds in this respect are great as against the latter. But the evangelicals take no notice of this effect of Low Church teaching. But which is the greater sin, heresy or schism, or which the more destructive to the Church, "Rome or Geneva?" It is believed the latter school will do well to consider this point. This one thing I believe is admitted on all hands on the side of High Church perverts, that they are far more candid and honest in quitting the Church and going to Rome, than the Low Church clergy, who mostly continue in the Church, while zealously teaching dissent. They are guilty of choosing the Church for their polity, and dissent for their religion. Looking one way and rowing the other.

After a long course of years, the effect of this Low Church teaching is summed up, as occurring in one Diocese in England thus: "Irregularities and flagrant violations of the rubrics in the Diocese of Carlisle. Daily matins and evening song omitted. Saints' days and Holy Week not

observed. Ash-Wednesday and Ascension Day not observed. No notice taken of fasts and festivals. Not bowing at the name of Jesus, as ordered by the 18th canon. Prayer for the Church Militant omitted. Extempore prayer used before and after sermon, which is not authorized by the Book of Common Prayer. The sermon preached in a black gown, a Popish custom, for which the Prayer Book gives no authority. The offertory not presented and placed on the Holy Table at the proper time. The alms carried into the vestry instead of being offered. The exhortation to the Holy Communion cut short at the end of the first sentence. The remains of the sacred elements not consumed in the church, but carried to the vestry, or reserved for evening communion. Apocryphal lessons not read as appointed. Baptisms not administered after the second lesson, as authorized. Marriage service curtailed," &c., &c. To convince any dispassionate man of the truth of all the above allegations, he has nothing to do but attend Divine service in any one Low Church parish in England or the States, and he will have ocular demonstration of the facts.

But it may be replied, that we have the same flagrant violations of the rubrics in Canada. Then so much the worse. But it is true, although Low Churchmen take no notice of this, but make a bold stand in flat opposition to their own Bishops' efforts to restore the Church to her own conservative fidelity, according to the rubrics and to those usages which are as old as the Church.

We regret to say there are many inconsiderate men who seem to delight in a mischievous meddling, and in vehement invectives in the matter of the ritual, not with a view to draw disaffected men back to Prayer Book Churchmanship, but that their own unlawful and defective "usages" may not be disturbed. Over this they raise the cry of "Popery", "Protestantism in danger", and the like, because they imagine we do not sufficiently hate Rome, and

if they write or speak five words, one of every five will be about the danger of the Church in regard to abused ceremonies; but faction is usually blind, and does not see the use that may be made of its own violent proceedings against itself.

It is sufficiently humbling to find men, whom one desires to respect and love, banding themselves together with a declared intention to obstruct and control the lawful use of the ritual of the Church; by an unhallowed meddling with her Catholic and well defined dogmas; by fraternizing on all available occasions with dissenters; and by an attempt to institute "party" societies; the result of which must be, disaffection in the Church; strengthening the hosts of the Church's enemies; weakening their own power to do effectual battle with the corruptions of Rome, and landing themselves at last in the lap of their own chosen Geneva. The true friends of the Church in Canada, as well as in the United States, must awake to duty, buckle on their harness, and suppress, by every Christian means, faction within and invasion from without, the pale of our holy Mother Church, as against both Rome and her twin sister Geneva.

In the midst of this unbrotherly strife much has been said and written that cannot be defended. Sins against love have been too common, and that too probably on both sides. Much unchristian temper has been displayed to the scandal of the holy cause, both sides sincerely espoused. Perhaps this, in the nature of things, is unavoidable. Though every pious mind would wish it were, and no doubt prays that every controversialist could be guided alone by Scripture, reason and love. But it has been the lot of the Church ever to suffer persecution, to suffer every form of trial, and doubtless will be so till every man's reason is governed by Revelation, and his passions controlled by sanctified reason. But God says: "*I, even I, am he that comforteth you; who art thou that shouldst be afraid of a man that shall die, and the son*

of man that shall be as grass : and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth : and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy ? and where is the fury of the oppressor ?” Isa. 51 : 12, 13.

Amidst the ever growing and solid prosperity of the Church of Canada and the United States, she nevertheless is exposed to attacks, on all sides, from her natural enemies. The holiness of her teaching arouses the wrath of wicked men. The sincere fervor of her devotion stirs the anger of the hypocrite and formalist. Her unflinching fidelity to the holy doctrines, sacraments and ministry of her glorified Founder and his holy Apostles, excites the rancorous bigotry of all the *sects* who combine to hurl their poisoned arrows, and wield the word of perpetual strife, from the mail-clad hand of the Pres. *er*ian down to the Methodistical man of straw.

That in the Church which the ignorance of the *sects* cannot understand, they call bigotry ; what they are unable to answer, they call bigotry : when the hollowness and rottenness of their multiform systems are detected, exposed and crushed by any able hand, they call it bigotry ; in fine, the word bigotry is to them a kind of sledge hammer that is made to answer the purposes of more effective and convenient tools. The indiscriminate and unscrupulous use of the word bigotry, in the mouths of the multitude, is often prostituted to the vilest and the meanest purposes. That man is not a bigot whose enlightened views of truth excite in him a holy ardour and zeal to spread it, and to defend it against heresy, schism, and apostacy ; by which perchance he may scatter to the winds some fine-spun theory, or some fanatical theory constructed only upon the “baseless fabric of a vision.” But he is a bigot who is obstinately and perversely attached to his own opinions, who tenaciously adheres to a system adopted without investigation, which he

defends without argument, and displays a malignant intolerance towards those who differ from him. Bigotry is the child of ignorance and the pupil of prejudice, inspired by malignity.

Of this odious vice we have just had a most pitiable illustration, in a lecture delivered a few days ago before the "Montreal Presbyterian Church Sabbath School Association." It purports to be an "Address on the gradation of Presbyterian Church Courts." The lecturer forgetting his subject, at least for a time, rushes full tilt at the Church, and *sans* ceremony, assails the "dogma of Apostolical Succession in the Church", which he says "Presbyterians reject because it is unscriptural. From Genesis to Revelation there is not a single sentence in favor of such a view." This sentence betrays its own shallowness; it carries upon the face of it the stamp of ignorance, and evinces beyond contradiction the fact that its author is guiltless of all knowledge of the sources and modes of argument by which the Church so successfully sustains the unbroken succession of her authoritative Apostolic Ministry. What Church author ever goes to *Genesis* to prove the dogma of Apostolical Succession? Albeit, Churchmen do go to *Exodus* to prove the Divine appointment of Aaronic Ministry, and to other books of the old Testament to prove its unbroken succession; and so by fair analogy illustrate the Divine authority and succession of the Apostolic Ministry. Had this reverend divine read any one good book, issued by able Churchmen, on this subject, he would have saved himself the odium of this *ignoratio elenchi*, by learning that it is the Church's peculiar strength and glory that her Episcopacy is amply tested by Scripture, and that by her own authoritative voice she says: "*It is evident unto all men diligently reading the Holy Scriptures, and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons.*" (Preface to Ordinal.) His sweeping nega-

tive therefore begs the whole question at issue, which as a man of upright and fair argument he ought to have known and stated. But a bare negative, broadly stated, saves a great deal of labor, is easy of comprehension by the vulgar, and often throws the burden of proof upon the side of the truth already established.

The author further says: "They (Presbyterians) reject the dogma upon the testimony even of those who received Holy Orders at the hands of persons pretending to such succession"; as an illustration of which he quotes a passage from the "learned Barrow:" "The Apostolic Office as such, was *temporary* and *personal*, and therefore according to its nature and design *not successive or communicable to others* in perpetual descendance from them," &c.

We ask that gentleman whether in his sober judgment he believes Dr. Barrow ever wrote that sentence with an intention to disprove the dogma of Apostolical Succession?

We will now, however, give a veritable quotation from the excellent treatise of Dr. Isaac Barrow's Supremacy of the Pope, London edition, pp. 78-79 (1674) discussing the folly of rejecting Episcopacy. He says:

"If any man be so dull or so affectedly ignorant as not to see the reason of the case, and the dangerous consequences of rejecting this ancient form of discipline; if any be so overweeningly presumptuous, as to question the faith of all history, or to disavow those monuments and that tradition, upon the testimony whereof even the truth and certainty of our ministry, and all its sacred oracles, do rely; if any be so perversely contentious, as to oppose the custom and current practice of the Churches through all ages down to the last age; so self-conceitedly arrogant, as to condemn or slight the judgment and practice of all the Fathers (together also with the opinion of the later most grave divines, who have judged Episcopal presidency needful, or expedient), so peevishly refractory as to thwart the settled or-

der of that Church, in which he was baptized, together with the law of the country in which he was born; upon such a person we may look as one utterly invincible and intractable; so weak a judgment, and so strong a will, who can hope by reason to convert?"

The next Church author he cites by way of weighty contradictory testimony, is the Rev. Henry Dodwell, of whom he thus speaks. "*The office of the Apostles perished with the Apostles; there never was any successor to any of them except Judas the Traitor.*" We ask once more of Mr. McVicar, where this passage is to be found? What chapter and what page? We have sought in vain for it and suspect it is either a forgery or a quotation ascribed to the wrong man. For H. Dodwell was the highest of all High Churchmen, and in fact his extravagant High Churchmanship led to his ejection from his benefice in 1689. To ascribe such a sentiment to Henry Dodwell is as if one should ascribe to Newton a disbelief in the attraction of gravitation; or to Harvey a disbelief in the circulation of the blood; or to Watt a disbelief in the power of steam; or to Franklin a disbelief in electric agency; it is sheer absurdity.

The Rev. Lecturer next quotes from Archbishop Whately's "Kingdom of Christ," those old worn-out and threadbare sentences from which dissenters surely must long ago have abstracted all the virtue. But drowning men will catch at straws. We will give up the good Arch bishop to the Presbyterians, and let them make what they can of his contradictions, inconsistencies, and his arguments, which are clearly in teeth of his *life-long* practice. His was only an individual *opinion*, which contradicts Scripture, the history of 1866 years, the authority of the Church, together with all such authors as Hooker, Pearson, Barrow, Taylor, Crackenthorp, Percevel, Onderdonk, Kipp, and a cloud of other witnesses, which Presbyterians never read, never answered, and never can. Now surely Mr. McVicar would

not attempt to stem the torrent of the teachings of all these great men, without examination, the expressed authority of the Church, the unbroken history of 1866 years, the universal testimony of the Apostolical Fathers, the fathers of the apologetic, polemic, scholastic and reforming ages, all of whom, without one creditable exception, believed in, taught, and defended the dogma of *Apostolic Succession*; but if we dare to follow this enlightened divine light, we must all come to the feet of Archbishop Whately and the Rev. Lecturer. Then may one exclaim, *quantum mutatus ab illo!*

We might pause here and ask, why is it that Presbyterians and all their fellow dissenters show so much uneasiness and evince so much irritability at the dogma of Apostolic Succession? It seems to haunt them like a ghost. It stirs their bile, and boils their blood, and starts their hair on end when one barely mentions it. It is to them the apple of discord, the bone of ceaseless contention, and their crux. The reasons are many. They feel the force of its truth. What they cannot answer they rail at with the most rancorous bigotry.

Knowing that their ministry has no foundation in Scripture, none in history, none in the Church Catholic, and can be traced no higher than the authority of man, they feel themselves like the fox in the fable which had lost his tail. This dogma of the unbroken succession of the holy ministry being true, it must follow as an inevitable sequence that the ministry of the entire *dissenting* body is simply and solely a self-appointed institution. To make theirs tolerable they must break down that of Christ and his Apostles, which the Church has conserved through all ages. Their vain hope is to create a public opinion in their favor, so that when this dogma will be surpassed by the culture of the age, it will become heresy. And since there is no standing still, it is natural for them to hope that it will

become retrograde in the direction of Rome.

But the contrary is the fact. The Protestant Episcopal Church in the United States is a fine illustration of the dogma of APOSTOLIC SUCCESSION. The year 1784, saw one Bishop consecrated for the Church in the States, and the year 1866 saw the Bishops of that Church multiplied and increased to four-score and-five, in the short space of eighty-three years, who are the founders of a line of Apostolic Ministry. They have, proudly and lovingly, kept close to the Mother Church of England. They have kept their ancestral faith; they have been loyal to doctrine, ritual, and discipline; they have spread and sustained the Church in their national unity; they have been true to the Catholicity, as a body of truth-loving and faithful men of the succession.

Her present strength is thus reported for 1866, which report abundantly evinces her growing power and influence, as well as her vitality and wisely directed energy.

The Church of the United States of America.

Diocese.	Bishop.	Residence.	Consecrated.
1. VERMONT.—	Hopkins, John Henry...	Burlington....	1832
Presiding Bishop by virtue of seniority of consecration.			
2. KENTUCKY.—	Smith, Benj. Bosworth....	Louisville....	1832
3. OHIO.—	Mellvaine, Charles Petit....	Cincinnati...1832	
	<i>Coadjutor</i> , Bedell, Gregory Thurton....	Gambier....	1859
4. WISCONSIN.—	Kemper, Jackson.....	Delafield....	1835
5. MICHIGAN.—	McCoskry, Samuel Allen.	Detroit.....	1836
6. MARYLAND.—	Whittingham, William Rollinson.....	Baltimore...1840	
7. GEORGIA.—	Elliot, Stephen.....	Savannah...1841	
8. DELAWARE.—	Lee, Alfred.....	Wilmington.	1841
9. VIRGINIA.—	Johns, John.....	Richmond..	1842
10. MASSACHUSETTS.—	Eastburn, Manton..	Boston.....	1842
11. NEW HAMPSHIRE.—	Chase, Carlton...	Claremont..	1844
12. MISSOURI.—	Hawks, Cicero Stephens..	St. Louis...	1844

Diocese.	Bishop.	Residence.	Consecrated
13. MAINE.—	Burgess, George.....	Gardiner....	1847
14. INDIANA.—	Upfold, George.....	Indianapolis.	1849
	<i>Coadjutor</i> , Talbot, Joseph Cruikshank.	"	1860
15. MISSISSIPPI.—	Green, William Mercer.	Jackson.....	1850
16. FLORIDA.—	Rutledge, Francis Huger..	Tallahassee.	1851
17. CONNECTICUT.—	Williams, John.....	Middletown.	1851
18. ILLINOIS.—	Whitehouse, Henry John..	Chicago.....	1851
19. SOUTH CAROLINA.—	Davis, Thomas Frederick.....	Camden....	1853
20. NORTH CAROLINA.—	Atkinson Thomas.	Wilmington.	1853
21. CALIFORNIA.—	Kip, Wm. Ingraham...	San Francisco.	1853
22. OREGON.—	Scott, Thomas Fielding...	Portland.....	1854
23. IOWA.—	Lee, Henry Washington.....	Davenport..	1854
24. NEW YORK.—	Potter Horatio.....	New York..	1854
25. RHODE ISLAND.—	Clark, Thos. March..	Providence..	1854
26. TEXAS.—	Gregg, Alexander.....	San Antonio.	1859
27. NEW JERSEY.—	Odenheimer, Wm. H..	Burlington..	1859
28. MINNESOTA.—	Whipple Henry Benj...	Faribault...	1859
29. ARKANSAS.—	Lay, Henry Champlin..	Fort Smith..	1859
30. PENNSYLVANIA.—	Stevens, Wm. Bacon.	Philadelphia.	1862
31. ALABAMA.—	Wilmer, Rich'd. Hooker.	Mobile.....	1862
32. KANSAS.—	Vail, Thomas Hubbard...	Atchison....	1864
33. WESTERN NEW YORK.—	Coxe, Arthur Cleveland.....	Buffalo.....	1865
34. TENNESSEE.—	Quintard, Chas. Todd..	Memphis....	1865
35. NEBRASKA.—	Clarkson, Robert H.....	Neb'ka City.	1865
36. COLORADO.—	Randall, Geo. M.....	———	1865
37. PITTSBURGH.—	Kirfoot, John Barrett.	Pittsburgh..	1866
38. LOUISIANA.—	Wilmer, Rich'd Hooker.	New Orleans.	1866
39. NEVADA.—	Vacant.		

This list is every year increasing, by the division of old dioceses and the establishment of new ones.

General Statistical Summary.

Dioceses, 34

Consecrated	Bishops,	42
....1847	Priests and Deacons,	2,430
olis.1849	Whole number of Clergy,	2,472
1860	Parishes,	2,322
.....1850	Ordinations, Deacons,	95
see.1851	“ Priests,	94
own.1851	Candidates for Orders,	220
.....1851	Churches consecrated,	40
	Baptisms, Infants,	24,689
....1853	“ Adults,	5,297
gton.1853	“ not stated,	91
cisco.1853	“ total,	30,077
d....1854	Confirmations,	15,360
ort..1854	Communicants added,	12,948
ork..1854	“ present number of,	154,118
ence..1854	Marriages,	7,487
tonio.1859	Burials,	15,650
gton..1859	Sunday School Teachers,	17,538
lt....1859	“ Scholars,	150,400
nith..1859	Contributions,	\$2,700 004 08

This staff of strength shows the real solid growth of the Church. “*The little one is become a thousand, and the small one a strong nation.*” The Word of God is joyfully fulfilled in her experience and luxuriant growth, which says: “*There shall be a handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like the grass of the earth.*” Like the swelling tide of the ocean, her onward course has been gradual and sure, spreading herself wide and far, till she territorially covers the whole of that vast country. Her foundations are deeply imbedded in American soil, and her superstructure rises high in American skies. She is the observed of all observers.

One singularly grateful feature has been marvellously developed in her history of late years, viz., the attractive

influences she exerts on the sectarian denominations around her. Scarcely a week in the year passes without an applicant from them to enter her holy ministry, and in many cases whole congregations, with their minister at their head, knock at the door of the Church, asking for admission, and humbly submitting to the regular and canonical terms of communion, which they gladly embrace as the only peaceful haven from the unrest of the sects.

Thousands who have stood aloof from her; and not a few, who had formerly assumed a hostile attitude, are being convinced of her Apostolic authority; they behold her well-ordered completeness; they readily embrace her Catholic doctrine; they admire in her the beauty of holiness and saintly character of her people. The solid learning of her Clergy, sanctified as it is by the spirit of holiness, and adorned with the graces of love, the meekness of wisdom, and characteristic prudence, render them the objects of esteem and becoming respect. The absence of politics and popular sensationalism is the common theme of conversation, as well as of the press, both secular and religious. Distracted schismatics see she is at unity in herself. They envy her steady advancement. They begin to drink of her healthy literature. They emulate her missionary zeal and liberality. They follow in her wake as she boldly takes the lead in the noble effort of giving to the American people a thorough, sound, Christian education, by means of parochial schools, under the supervision of her Clergy, and no doubt that this enterprise is destined at no distant day to supercede the *godless system* of American common School education.

The vast number of Ministers from all creeds and persuasions entering the Church's Ministry, is a notable testimony in her favor. Most of these men, it is note-worthy to remark, do not seek for admission into the Church, till they have attained their maturity, and by a well balanced con-

viction and soundness of judgment they are able to compare and decide upon the respective merits and claims of the many-sided distractions of the sects with the evangelical truth and Apostolic order of the Church. These men are able to distinguish things that differ, and to approve the things that are excellent.

There is another side to this thought that while multitudes of preachers from the sects are constantly seeking the Holy Orders in the Church, there are very few defections from her own priesthood towards Rome, as once there was, and even still fewer towards the sects. The changes in this respect are at present nearly all in our favor. May they continue so till we all become one fold under one Shepherd!

But the American Church has not completed her work. Greatly as the Divine Master has blessed and prospered her, yet she has, in a certain sense, but just buckled on her harness. This will appear manifest by the following contrast, which we have from the pen of an American Clergyman, who thus compares the state of the Church in various countries, beginning with Russia:

"A more devout people than the Russians, a nation which shows greater reverence for all things connected with religion, I have never seen. This reverence is not confined to the poor, but is common to all classes, and the members of the nobility as well as the peasantry and the middle classes, delight in all good works.

In Russia, there is an average of one clergyman of the Greek Church to every 500 inhabitants. In Sweden, one clergyman of the State Church to about 1,100 inhabitants. In England and Wales, the clergy of the Established Church have about the same proportion to the inhabitants as in Sweden. In this portion of the British empire there is one parish to about 5 square miles. In Ireland there is one clergyman of the Establishment to about 3,000 inhabitants, and one parish to about 16 square miles. In Canada, one

clergyman of the Church of England to about 5,000 inhabitants. In Massachusetts, one clergyman of the Church to about 10,000 inhabitants, and one parish to 134 square miles. In Rhode Island, one clergyman to about 5,000 inhabitants, and one parish every 34 square miles. In Connecticut, one clergyman to every 2,500 inhabitants, and one parish to every 35 square miles. In New York State, one clergyman to every 6,000 inhabitants, and one parish to every 98 square miles. In New Jersey, one clergyman to every 5,700 inhabitants, and one parish to every 82 square miles. In Pennsylvania, (State,) one clergyman to every 11,500 inhabitants, and one parish to every 226 square miles. In Ohio, one clergyman to every 23,000 inhabitants; and one parish to every 412 square miles. In Indiana, one clergyman to every 41,000 inhabitants, and one parish to 944 square miles. In Michigan, one clergyman to every 11,500 inhabitants, and one parish to every 820 square miles. In Illinois, one clergyman to every 19,000 inhabitants, and one parish to every 675 square miles. In Wisconsin, one clergyman to every 11,200 inhabitants, and one parish to every 1,200 square miles. In all the United States there is one clergyman to about 15,000 inhabitants, and in the organized States, one parish to 646 square miles. In 1850 there were 25 sectarian and Romish organizations to every Church parish, and 16 sectarian and Romish teachers to every Church clergyman.

Comparing the statistics of the communicants in the Church as given in the Convention Journals for the last 25 years with the United States census returns, it is found that the population of our country is increasing *eight per cent. faster* than the Church.

Thus, it is to be well observed, that the Church has a vast field yet to sow with Holy seed. And vigorously and right astutely as she is addressing herself to the work, she has much, very much land to be possessed. It will require all

her men and all her means, for ages yet to come, to plant herself sufficiently among that vast and wide-spread population so as to reach every hearth and every heart with her holy and life-giving ministrations of peace and love. Even were it clear water and plain and smooth sailing, the work is arduous and must be of long duration.

She is, however, a missionary Church, and right well does she understand her toilsome duty in that work. She has not only to meet and uproot the native defection of the human heart; but she must make war with a rapidly growing, a wide-spread and insidious infidelity;—a popular pseudo-philosophy; a wild unreasoning fanaticism;—organized spiritualism, the sensuality of Mormonism, politico-religionism, lawless transcendentalism, and a vast amount of effeminate etherealism. She has daily to cross the path of the gigantic machinery of Rome, and all the variations of Puritanism. In addition to these obstructions she has to stem the tide of accumulative waves of loose morality arising out of the peculiar social condition of the American people;—out of their system of godless education;—and out of the mixed morality incident to emigration. Indeed we may mention another obstructive element, i. e., the political: which is as many colored as the tints of Autumn, as fickle as an April sky, treacherous as thawing ice, dangerous as spontaneous combustion; ever drifting this way and that, like the rolling sand of the desert, the general tendency of which is against the Church. But one may anxiously ask, “who is sufficient for these things”? Yet it is soothing and cheering to remember that the Church knows her sufficiency is in God; in Christ’s pledged presence; in the ever abiding influence of the Holy Spirit; and in the power of the gospel, in the ministry of efficient and faithful men.

Let the Church then arm herself with courage; let her re-commence as she began; with as much modesty and as

much holiness ; let her be chaste, active, austere, intelligent and free, caring neither for honors nor riches, lavish of her toil, of her tears, of her blood ; let her be as independent and dignified in the presence of the powerful, as indulgent and tender towards the weak, as free from superstition, empty practices, narrow performances, from every vestige of idolatry, as ardent and sincere in her faith. Let her go forth thus armed, with a steady step, addressing herself to souls alone, and the world is hers once more. Do not fear failures ; the same causes will produce the same effects ; only make haste ; do not lose a moment ; the hour is solemn. Let this cry, the Church begins anew, be not a vain sound ; let its effects soon be felt. Do not imagine that you will honor God in raising toward the sky proud cupolas, though good in its place, in lodging Him in marble palaces sparkling with gold ; it is to the manger, to the grotto of Bethlehem, that we must summon the pastors. Let all true Christians, all the sons of the Church understand and realize this ; it is on them that everything depends ; it is through them that everything is possible ; it is upon them that everything reposes ; they have in their hands not only the destinies of their dear and venerated belief, but also the future of the civilized America.

CONCLUSION.

BRIEF COUNSELS TO A MAN PERPLEXED IN SEARCH OF THE
CHURCH, OR MARKS OF THE TRUE CHURCH, EPIT-
OMIZED FROM CHAPTER IX.

MY DEAR FRIEND,

Since our conversation the other evening I have thought over a few leading ideas, which I will give you on paper, and though you may not deem them of much value, yet I trust they will not interrupt our freedom of future discussions, nor occasion regrets for the past.

Of the great principles and facts of the gospel economy you and I are, no doubt, entirely agreed. Our difference arises out of the real or imagined modifications of that gospel by men: To a careful reader of Scripture and historic Christianity, there appear certain facts, or phenomena, or marks, which have characterized the Church, as marks of divine identity, through all ages. These marks are safe guides to the devout and thoughtful, to a position of certitude; and when they are clearly seen and recognized they show the continued identity of the true Church, as distinguished from all counterfeits, from Apostolic times down to the present hour. They also serve to show that if the Church had not been instituted by Christ, and Paul and his coadjutors, it could not now be done at all. If the Christ of history be not the very Christ, the true Messiah and Saviour, then there cannot now be a Messiah at all: and so of his Church; if he did not institute her, and authorize her particular doctrines, institute her rites, and ordain her lawful minis-

try to represent him through all future ages, it cannot now be done, by any man, or any number of men, however great, or good, or wise. If this be true, then it follows that the modern and popular Church-making notion, upon which all dissent stands, is but a human creation, a baseless fabric, a mere expedient of earth, "earthly": it is not of the Lord from heaven; it may assume his name, as the Pope of Rome does; but it cannot be Christ's bride, nor bear his image. The Methodists then in setting up their Church, can place that upon the same ground as all dissent, on the ground of human *expediency* only, and then call it a divine right; in doing which they have committed two evils; they have dissented from the Church and from Mr. Wesley, and thus have made a schism, a rent in the body of Christ; is not, what is schism? Is not schism sin? Is that sin mortal or venial?

The highest ground upon which all dissent stands, as far as I can judge, is that of human *expediency*, which is a slope of so dangerous a nature as to allow of no halting between the first wrong step and Atheism. Yet this is chosen in preference to the eternal rock laid in Zion by Christ himself, for his own Church, which is the pillar and ground of truth. The unreflecting and unthinking multitude pursue this course with so much ease and self-complacency, defending their acts with such palliating pretenses, specious reasonings, and determined special pleading, that they seem much more concerned to maintain their pet "*ism*", and to invest it with a fair showing of divine authority, than they are to study to understand, to receive and believe and follow the whole truth "as it is in Jesus." Why should this be? If we love him shall we not obey him fully? It appears to me that the Institutions of Christ, as left us by him and his Apostles, in their fulness, perfection and authority, by most dissenters are either overlooked, or ignored, or treated as matters of trifling account, or are explained away,

or misconstrued by an unlawful twisting of the Word, or denied altogether, and then something else set up in their stead, under the name of some great man, who calls this new something after the name of Christ, and this contents them. Then if any one dares to have the courage to proclaim the *whole* truth as left on record, if he attempts to call back these erring brethren to their duty to Christ, it is the habit then for the sects to denounce him as a kind of Papist, or a bigot,* or as one who affirms that none can be saved except in his Church; and then they put forth their claims of denominationalism as equal authority as the One Catholic and Apostolic Church, or they spare no pains to reduce the Church to the level of a sect; ignoring the fact that the Church has never been a sect and never can be, any more than a sect ever can be in the position of the Church. These are impossible. They are contraries and are uniformly forbidden in the Word of God.

There is another point worthy of the notice of the careful Christian student, who is inflexibly honest in following the truth, and who refuses to be dazzled by the glare of mere human ingenuity, and that point is this, that the sects are all destitute of an historic existence. Their roots do not run back into Scripture. The oldest of them dates back but a few centuries, and not one of them preserves the link of historic connexion with the Catholic Church. Not one of them has even the sanction of a properly authorized ecclesiastical person. They are therefore more of the nature of a fungus stuck into the tree of life than of a living branch of that tree. It is true they may and do eliminate their systems from the Bible, in the shape of doctrinal digests and the like; but then they are of no value to them historically. For if you pause at the very earliest date of sectarianism, you will then find a chasm of many centuries

* This is similar to the position of St. Paul among the false Apostles at Cor. th: "For I ought" said he, "to have been commended by you, for in nothing am I behind the very chiefest Apostles *though I be nothing*", in your esteem 2 Cor. xii. 11.

stretching out before you, during which no sect is seen. Then the earnest student asks, who kept the Scriptures, who guarded the altar, who conserved the holy ministry, who kept the faith through all these centuries? Not the modern sects; they were not born; they did not exist. The answer then is, they were kept by the Catholic (not Roman) Church, to whom they were given, which spread the faith all over the world, which maintained the faith for sixteen hundred years, in times of peace and times of war, persecution and blood, and which Church all sects seek now to rival. Some seek to supplant her, and some to overthrow her, with a blind zeal worthy of a better cause; but God has placed her where she cannot fall, and be well content to believe that he who has kept her as the apple of his eye, will not forsake her till her work is done. Let us then be obedient to the faith; let us follow the Lord fully; let us keep the whole counsel of God.

You complain that you are *bewildered* by the multitude of differing sects and denominations which you say claim to be the *true Church* and seem to prove their doctrine and order from the Bible; and that you find no absolute rule by which to distinguish the one from the other or the true from the false. I will state three maxims to guide you in this matter that may aid your choice:

"*First*, Our Divine Master, Jesus Christ, in establishing a religion here on earth, to which all the nations of it were invited (Matt. xviii: 19), left some RULE or method by which those persons who sincerely seek for it may certainly find it. "According to the measure of the RULE which God hath distributed to us." 2 Cor, x: 13,

"*Secondly*, This rule or method must be *secure* and never-failing; so as not to be ever liable to lead a rational, sincere inquirer into error, impiety, or immorality of any kind.

"*Thirdly*, This rule or method must be UNIVERSAL, *i. e.* adapted to the abilities and other circumstances of all those

persons for whom the religion itself was intended, namely, the great bulk of mankind."

I will now give you FOUR MARKS, by which the true Catholic (not Roman) Church of Christ may be distinguished from all modern sects, whose rivalry seem to perplex you so much.

I suppose the fact is admitted by all that our Lord did institute a *visible* Church (for an invisible Church is no guide at all in this matter), comprised of his followers, who believed in his name and were baptised in the name of the Holy Trinity. To this *visible* Church there are some ninety references in the New Testament. This Church was built on Christ himself; it was to endure to the end of time; it was to keep the faith pure, and to publish it to the whole world. This was the duty and work of this visible organized Church. He who established her has also left these certain *marks* by which it is to be distinguished and known from all counterfeits and all mere human organizations.

The first mark is *Unity*. The visible Church is one with Christ, as he is one with the Father. The unity of the Church is so fully insisted upon everywhere in Scripture, and in terms so strong and so uniform that the wonder is that loving, obedient disciples can ever violate it, especially as all multitudinous Churches are entirely forbidden.

Holy: for reason itself tells us that the God of purity and sanctity could not institute a religion destitute of holiness. St. Paul assures us "*that Christ loved the Church, and gave himself for it: that he might sanctify and cleanse it, with the washing of water by the word: that he might present to himself a glorious Church, not having spot or wrinkle.*" Eph. 5: 25, 27.

The third mark of the Church is *Catholicity*; i. e., she is for all. For all nations and all people, without distinction of country, color or age. This broad platform was laid by Christ himself. He opened the temple doors to "all in every place" that chose to enter. Nor can the catholic nature of

the Church be restricted by any man. No number of men can be allowed to fence her round. Her light is like the sun, it shines for all; her doctrine is like the rain, it descends on all; her pathway is like the ocean, which is for the use of all nations, through all time, and in every place alike.

Apostolical descent. Every communion has some source and seat of authority, to appoint its ministry, expound its doctrine, minister its rites, and enforce its discipline. The Church Catholic, of which the Church of England is a branch, professes to derive this authority by direct *descent* from our Lord and his Apostles, to whom Christ said: "*All power is given unto me, in heaven, and in earth*", Matt. xxviii: 18. "*As my Father hath sent me, even so I send you*", John xx: 21. "*Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and lo! I am with you always, even unto the end of the world*", Matt. xxviii: 19, 20. "*And when he had said this he breathed on them, and saith unto them, receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained*", John xx: 22, 23. This was the original Apostolic commission, which is to endure to the "end of the world"; but the Apostles themselves lived only the ordinary term of man's life; therefore the commission of preaching and ministering under the promise of divine assistance relates to the successors of the Apostles no less than to the Apostles themselves, as a body corporate, for a body corporate never dies.

This lack of Apostolical marks is clearly observable in all the sects, which abound in such vast numbers around us. Take then these four *marks* as your guides, as a kind of finger posts to direct you in the midst of your perplexities in search of the Church.

I notice you say that "the Methodists trace their existence

back to John Wesley, and farther than that they do not care to go, so far at least as organization is concerned." This is a candid admission. The "*do not care*" in this sentence sounds equivocal. It must imply one of two things: either that Methodists "don't care" about the truth in itself considered; or they are satisfied that Mr. Wesley, as their master, is *infallible*, that is, that he was incapable of mistake. But surely this is too much to rest on any one man. To found a Church, a ministry, the administration of the sacraments, and all other Church functions, on a mere human being, on Mr. Wesley, is committing about the same grave mistake, on the part of the Methodists, as the Romanists commit in founding their Church on St. Peter. One is thus built on an acknowledged Apostle; the other is built on an acknowledged Presbyterian of the Church of England. Which is the better judge think ye? Infallibility can be predicted of none but God and his Word. That Mr. Wesley had but a small claim to infallibility the following facts I quote from his life by Whitehead, will show:

(1.) Mr. Wesley once held that *immersion* was the only primitive mode of baptism: this opinion he afterwards changed: 1736. (2.) Mr. Wesley says: "I was fundamentally a Papist, and knew it not": 1739. (3.) In the same year he joined with Peter Böhler and became a Moravian, whom he afterwards left, assigning as a reason their being "swallowed up in the dead sea of stillness." (4.) He said in 1744: "I have leaned too much towards Calvinism." (5.) He *changed* from this to the opposite point of his theological compass and becomes an Arminian, of which he remained the exponent and champion. (6.) He was a Presbyterian of an Episcopal Church; yet he ordained men, contrary to his ordination vows, on the Presbyterian plan, outside of his own Church, and thus committed schism. Mr. Wesley being in the Church of England, and his setting up Societies *out* of the Church, and his *pretending* to ordain men out of the

Church was a schismatical act. His ordination vows bound him to do everything ministerially in the Church, and for the Church otherwise he was disobedient. If he thus changed about six or seven times, both on points of faith and order, he surely has but a questionable claim to that infallibility necessarily involved in his founding a Church. What St. Peter is to Romanism Mr Wesley is to Methodism. As disloyalty to Peter is disloyalty to Romanism: so, said Bunting in 1849, "disloyalty to Methodism is disloyalty to Jesus Christ"; while the true Church of Christ acknowledges none but her Lord, the crucified one, as Founder, Saviour, and Head of all authority and power, whom she adores and loves in contradistinction from all rivals, self-constituted.

It is fair for us to ask what it is likely the Apostles would think and do in reference to *self-constituted* Churches and preachers, if they were now alive? Let us hear what St. Paul says concerning "*false brethren unawares brought in (Grk. smuggled in), who came in privily, to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave by place, by subjection, no, not for an hour; but of these who seemed to be somewhat, whatsoever they were, it maketh no matter, God accepteth no man's person; for they who seemed to be somewhat in conference (Grk. set themselves up as advisers), added nothing to me*", Gal ii: 4, 5, 6. These teachers St. Paul calls "*false brethren*", "*false Apostles*", "*some that trouble you, who would pervert the gospel of Christ*", Gal. i: 7. These he found in the Churches of Corinth and Galatia, creating and promoting "*debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults*", 2 Cor. xii: 20. Compare this with the present state of dissent with its two hundred denominations. each claiming divine equality with the Holy Catholic Church. My humble conception is, that neither St. Paul nor his brother Apostles would have listened to them, "*no not for an hour.*" Why then should you and I? This will be the more conspicuous

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 a hour." Why
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if we contrast the above texts with those strong terms in which he asserts his own apostleship and that of "*all the brethren that were with him*", Gal i : 2. "*I certify you, brethren, that the gospel which was preached of me is not after men. For I neither received it of men, neither was I taught it ; but by the revelation of Jesus Christ*", Gal. i : 11, 12 ; compare with ver. 1. He then tells the Corinthians, into whose confidence these "false brethren" had insinuated themselves by "*good words, and fair speeches, and self-commendations*", "*That he had wrought the true signs of an apostle among them, in all patience, in signs, and wonders, and mighty deeds*", 2 Cor. xii : 12. And that when he should visit Corinth he would examine the pretensions of those who had "puffed" themselves into a position among them "*and will know not the speech (only) of them that are puffed up, but the power*", 1 Cor. iv : 19. His design being to ascertain whether they had the signs or marks of an Apostle.

You intimated that you felt some difficulty in the supposition that our beloved Church received her doctrines, sacraments and orders through the corrupt Church of Rome. For an answer to this I refer you to what I have already written.*

Now, in conclusion, it is not improper for me to urge upon you the necessity of cultivating a proper state of mind, in your perplexity, in the search for the Church. It is but too manifest that the motives of men generally, in this respect are such as to hinder more than help their enquiries after truth. Some are actuated by motives of interest, pride, prejudice, education, personal preference, excitement of the passions, whim, fancy, love of novelty, and even of envy and strife. I entreat you to avoid all these pernicious influences and resolve at the outset of your search to take the advice given by Our Lord himself. He says : "*Who-soever shall not receive the kingdom of God as a little child*

* See, the IX Chap as above; and also Art. xxvi., Bk. Com. Pr.

shall not enter therein." Mark 10 : 15. Now a little child in asking for instruction evinces simplicity, humility and teachableness. This is doubtless a cross for a man ; but if we will take up the cross cheerfully and humbly, we shall find in the end the crown we seek. O ! if all Christians of the different sects and opinions were but possessed of the sincerity, disinterestedness and earnestness to follow the Lord humbly and fully as obedient children, how soon would all and every one of our controversies cease, and we be united in one faith, hope and love.

" Lo ! what an entertaining sight "
Are brethren that agree :
Brethren, whose cheerful hearts unite
In bonds of piety."

I advise you then, first of all, most earnestly to seek the aid and grace of the Holy Ghost, which God promises to give to all who ask him; and with all zeal and fervor beg the light of true faith from God "the Father of lights." "If any man lack wisdom, let him ask of God," who giveth to all men liberally and upbraideth not." Next, I entreat you to resolve firmly, by the grace of God, to avoid sin, being well assured that "wisdom will not dwell in a corrupt mind; nor dwell in a body subject to sin." For be assured that the reason why so many are ignorant of true faith, and therefore do not embrace it, is because they are plunged into various vices, particularly into carnal pleasures and intellectual pride. Be persuaded also to renounce all those prejudices which have unhappily, in some former time, led you to espouse any mere human system that may have made you indifferent to "the truth as it is in Jesus." Labor to bring yourself to that state of impartiality, so as to embrace readily whatsoever the grace of the Holy Ghost and the light of reason should point out to you, without any regard to the advantages or inconveniences that might attend you in this world. Finally, enter upon these deliberations and this search and choice in the manner you would wish to

have done in the hour of your death, and in full conviction that at the day of judgment you must give an account to God why you have followed this religion in preference to any other. Remember that man has but one soul, which will be eternally lost or saved. "What doth it profit a man to gain the whole world and lose his own soul?" (Matt. xvi: 26.) Eternity knows no end. The course of it is perpetual. It is a series of unlimited duration. There is no comparison between things infinite and those which are not so. My prayer then for you is that you may attain to the certain faith of Christ, in the communion of the Holy Catholic Church, that you may serve your generation, possess the comfort of a reasonable, religious and a holy hope, live in peace with God, and be in perfect charity with the world,

and remain,

Yours faithfully in Christ Jesus,

W. HERBERT SMYTHE.

St. Andrew's Day, 1867.

THE END.

ERRATA.

Page 7, line 12, for "love" read lore.

" 38, " 31, for "suppled" read supple.

" 52, " 21, for "Oswig" read Oswy.

" 53, " 12, for "Donalists" read Donatists.

" 88, " 12, for "præamunire" read præmunire

" 97, " 7, for "McCauley" " Macaulay.

" 98, " 5, for "polutions" " pollutions.

" 99, " 35, for "academian" " academician.

" 112, " 7, for "Eruidition" " Erudition.

" 115, " 26, for "Honulies" " Homilies.

" 117, " 23, for "of Rome" " against Rome.

" 116, " 13, for "Bereus" " Berens.

" 139, " 32, for "geat" " great.

" 239, " 25, for "perfutability" " perfectability.

" 287, " 15, for "Nectorius" " Nestorius.

" 294, " 21, for "prelagianism" " Pelagianism.

" 324, " 20, for "by place" " place.

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